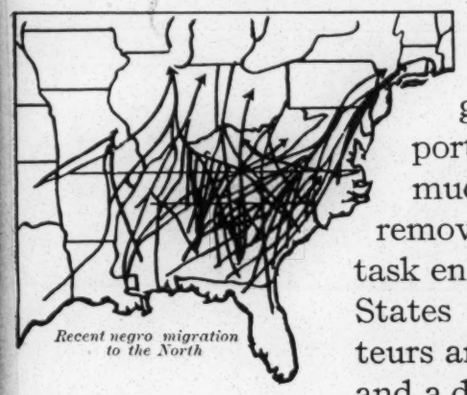
Church—1921.

BIBLE SOCIETY RECORD

Agency Among Colored People



Recent negro migration to the North

SINCE the beginning of the war, the migration of negroes to northern cities has been so very great that the work of this Agency—always an important part of the work in this country—has assumed much larger proportions. Its headquarters have been removed to the Bible House, New York, and its title and task enlarged to embrace the Colored People of the United States instead of the South alone. Twenty new colporteurs and unsalaried workers have been added to the force, and a distinct advance is planned for 1921, looking toward the ultimate placing of a worker in every city in the North to which a considerable body of negroes have come. Dr. J. P. Wragg is Agency Secretary.

Such excerpts from reports of colporteurs as the following speak eloquently of the rewards of Bible labor:

> They have learned how to value the Book. Many of them started up this interest by getting one of our three-cent portions (probably because one of the children asked for it), or because we insisted upon them doing so. The Sunday schools and the churches are awake, and churches that once owned a worn-out Bible on the pulpit, with half of the leaves lost out or torn out by children who had to learn verses, are now supplied with a good Bible for the pulpit and also many others to put around for the use of the Sunday school. Some of these were first interested in getting what was then known as our five-cent Testament. We could not do without these little seeds, for it is through them that we have been able to accomplish what we have, in love, for the Scriptures

> We have made at the Atlanta Union Station an open-air shop to all passers-by and receive the hearty welcome and cheer of "good morning" and "God bless you and your work," as they pass to and fro. * * * It was my pleasure to remove from the pocket of a young man an empty whiskey bottle, and through constant pleading was able to replace it with a New Testament. Since that time the young man paid me a visit, stating that "that talk and Testament you sold me was the cause of my changing my plan of living."

Because "one of the children asked for it" a portion is often bought and the seed sown that brings forth fruit

In rural Louisiana the colporteur brings light

PRESTON TAYLOR RETURNS

VISITED NATIONAL AND INTERNATIONAL CHRISTIAN CONVENTION

Nashville Globe 9/3/21

Rev. and Mrs. Preston Taylor arrived Saturday morning after an absence of three weeks, during which time they visited the National Convention of the Christian Churches in the United States that held its session in North Texas. Rev. and Mrs. Taylor represented their connection here in Nashville. When they reached Texas he was chosen as fraternal messenger to the Inter-National Convention of Christian Churches that was in session at Indianapolis, Ind., He and Mrs. Taylor made the trip from Texas to Indiana and spent 4 days in the Hoosier state where they were recipients of much attention. He reports a great advance movement for missions and education.

Church — 1921.

SPEECHES MADE IN THE ECUMENICAL CONFERENCE BY DRS. WRIGHT, WALLS, GREENE AND BLACKWELL.

Southern Christian Recorder
11/10/21 Nashville, Tenn.

(By Editor W. J. Walls, in the Discussion on "Church Union.")

Mr. President: I am not unconscious that the question which now engages our discussion is one of vastness in the territory of living, burning and universal interests into which it carries us, when comprehended. But its very vastness invites interance by the most elemental minds and in the simplest faith.

We learn in physical science that there is a law which says "If it took one thousand ment to pull a building down, one can move it some."

The Christian Church has long been pulled apart by leaders of thought and acquiesced in by the small minds who mainly for sentimental reasons have held themselves aloof from cooperative means for the conquest of souls and the reconstruction of the lives of their brotherman.

The most powerful thing in the society of this world is sentiment. My purpose for speaking here is to add to the sentiment for the union of Catholic Methodism and Catholic Christianity.

There is not one good Christian reason to be given in all our realms for the maintenance of disunion of the Christian family. There may be political reasons and social and ecclesiastic polity and certainly of private and local ambitions, but none of these are strictly Christian.

In His last verbal intercessory prayer before the tragic sacrifice which sealed the Atonement for us all, Christ Jesus gave us the Godly design for the Christian family, and it heads itself up in this oft-repeated petition "that we may be one even as He and the Father are one." And Bishop Monson has eloquently told us that there is no essential denoinational reason, for Methodism being apart.

Time was when we were insuperably hedged in by political antagonism and national quarrels; this was due to misunderstandings born of new world discoveries of land, and pushed on by the tumult created as races vied with each other for the control of treasure lands. This has been greatly modified by the adustment of geographic boundaries, and the union of humanity greatly facilitiated by modern science and invention.

The Atlantic Ocean has been reduced from three months to a week's span by Fulton Moss and McConni inventions superinduced and amplified by the new material prosperity. Mountains have melted like dust before the steam carriages of civilization and the everlasting silence of the forest to awaken the thunder of wheels and the hum of prosperity.

Today, we dare to forge an instrument for the political unity of all peoples that has the ambitious design to curbe the big nations and lift up the small ones to equality of opportunity and actual justice without the abitrament of arms.

If this is not the omen that speaks to us even by a strong hand for the Union of Methodism in our home lands, and then in the world, then we do not know the Gospel of Jesus nor the words of Wesley, "My field is the world."

In the Methodist times yesterday Sir Robt. Parks, that incomparable layman in our family on this side of the sea, told us in his notes on Methodist Union of the progress of Union since 1881, which refreshes us in the knowledge that Methodist Union has been successfully consumated in Canada, Australia, New Zealand and in Ireland, and of the union made by our United Methodist brethren in Great Britain.

We may go further and observe that Canada is moving well on the Union of Methodists, Baptists and Presbyterians. Our American Methodist Churches are treating the subject seriously. The white and colored churches (an anomally in Christianity) are finding a way to get their groups together. American Methodism is having her encouraging experiment in union in Japan and South America. And brethren on both sides of the Atlantic, let us carry it into Africa. Mohammadism is pushing with amazing industry its hand in that dark land against Christian Missions. If we are to redeem Africa it will be done by a United Church.

(By R. R. Wright, Jr., Ph. D., LL. D., Editor Christian Recorder, Philadelphia, Pa. A. M. E. Church. "The Church and Social Morality.")

Bishop McConnell, in concluding his address this morning on the general topic of "Christ and the Social Order," said, as I recall, that there are three extensions of the Gospel of Christ to which we may look forward during the next decade, for the improving the social order: (1) To the Labor Question, (2) The Problem of International Peace, and (3) The Duty of Strong Nations to Weak and Small Nations. The discussion of the topic of this afternoon, "The Church and Social Morality" affords me opportunity to discuss a possible fourth extension, bia, "The Elimination of Race Prejudice." This, I regard as the gravest problem of social morality which the church has to face in America and the supremest test of the practicability of the ethics of Jesus. I confess thta I see no hope for solution of the problem of race in America except by the forces of Christianity.

I shall approach the subject not with passion, not with hate, but in the spirit of science and the spirit of a Christian seeking the truth—the truth that only can make us free. I shall therefore attempt very briefly (1) A Statement of the Problem. (2) Some of its results in Social Morality. (3) A Constructive Suggestion or two.

Let me say in passing that I have great faith in the church when it shall earnestly attack the subject of racial prejudice with a determination to wipe it out, for we are indebted to a large extent to the influence of the Christian Church for the great improvement in our social morals in the wiping out of slavery, the extension of public education, the enfranchisement of women, the curtailment of prostitution, the abolition of liquor traffic, and the promotion of peace.

I. What is the Negro Prooblem as we call it in America? In the popular mind it is confused with the problem of ignorance, the problem of poverty, the problem of crime, etc. It is none of these, though all of these problems are exaggerated by it, and made more complex. As to ignorance the last published United States census of illiteracy shows there are far more white illiterates in America than blacks. As to poverty, the same authority shows there are more whites in almshouses than Negroes. As to crimes, we have no satisfactory statistics, but such as we have do not show the Negro a criminal race. It would take an hour for me to make careful analysis, but here is my conclusion: The Negro problem is a maladjustment of our social system, common and peculiar to Negroes, and that maladjustment is psychological. It is principally in the attitude of the whites toward Negroes, epitomized by the popular summary of Judge Taney's opinion in the United States Supreme Court in the famous Dred Scott decision seventy-five years ago, That a "Negro has no rights which the white man is to respect."

This is to a large extent the point of departure in the social attitude of the majority of white people toward the black people, and it is the greatest problem of social morality our church and our nation has to face.

II. Some of the Results of this psychological attitude of white America are as follows: (1) The establishment of a Dual standard of meeting out justice to black and retardation of national solidarity. Let me illustrate No. 1, as follows:

(a) The sacredness of life is recognized as fundamental in social morality. No man has a right to take it. Only the state can do so after a full and fair trial. (Some of us deny the state's right.) Certainly all of us believe that no group of men, outside the law, has a right to take the life of a human being, to riddle him with bullets, burn him at the stake, and sell his bones on the streets as souvenirs of white supremacy. This has happened in America to Negroes, and I am sorry to say that the church has made but feeble effort to suppress it. I am saying by this that the orderly procedure of administering justice threatens to be broken down in America because of the dual standard of meeting out ustice to black and white.

Again, we claim the jury as the bulwark of our judical system—the right of a man to be tried by a jury of his peers. This right is given ungrudgingly to whites. But in the South, ten of thousands of Negroes are tried and not one single Negro is permitted to sit on jury. When you hear talk about crime of Negroes in America, remember that these Negroes are tried and condemned chiefly by those whose social attitude is antagonistic.

Again, you have head America lauded for giving the right to vote to women, and I may say that that right is nowhere denied except when it comes to colored women, and not on the grounds of anything like character, but sorely color. A white harlot may vote, but a black school teacher dare not in some sections.

Bishop Cannon, in his able address, alluded to the efforts to evade the Eighteenth Amendment to our Constitution, abolishing the liquor traffic, and has, as well as others in this assembly called those who would help to evade this constitutional amendment, ciminals, and such they are. This is an illustration of our dual morality. For the church which has been so insistent, and justly so, in relation to the Eighteenth Amendment, hardly lifts its voice to the greater violations of the Fourteenth and Fifteenth mendments to the United States Constitution. Why? Because these latter Amendments give the right of suffrage to Negroes, and the white man's philosophy of "no respect for Negroes" will not permit him to speak out for the Constitution of his country, if it gives human rights to Negroes which are not popular with the mob.

Aggain, our social morality breaks down when it comes to education. We do not look upon a child as one in God's image unless it be a white child. We do not lead it to the light if it be black. In Georgia, where I was born, and in Mississippi, Louisiana, Alabama and South Carolina, there are many

well equipped high schools, but not a single one to which black boys and girls can go. And although in these states the mass of Negroes are farm workers, not one cent for each person in these states is paid out of the taxes for the scientific training of Negroes in agriculture, while whites have excellent schools. We are condemned for the slowness of our progress, but the means by which our progress might be made more speedy is taken from us.

Now we pay our part of the taxes. May I use Bishop Cannon's logic? He said the saloon keepers do not pay taxes. They produce nothing of value to the government. They merely collect from the poor people who work and spend their money for drink, and they keep that which make them rich and pay the taxes—they are merely collected. Apply that to the Negro, who produces cotton and corn, who mines the coal, who builds the railroads, who pays the rents. Can we not say that the man who pays the rents pays the taxes? When taxes go up, does the landlord lose? Do not rents go up? Still the white girl may get $10 for education to every $1 the black girl gets.

And here is where our social morality falls down, and here is where we need the church.

But the most serious breakdown in our social morality is the treatment of women. America is, I say with pardonable potriotic pride, if you permit me, foremost among the nations of the earth in her treatment of women, and the Southern part of the United States where I was born, is the home of chivalry. But that chivalry does not include the black women. For, (I say it with shame), the very state itself encourages prostitution. While it professes on the one hand to want no social equality, its very laws and practices condone the blackest sort of sexual crime known to a so-called enlightened Christian nation. I refer to the difference in legal protection given to a black woman seduced by a white man and that given a white woman.

Has the church raised its voice? If it has not in the past, will it in the future?

Lastly, (I might keep this up indefinitely, but I will not, as I believe all see the point), the psychology of which I speak makes personal character of very doubtful quality among even the best people we have. There are thousands of white people who have never done a wrong personal act to Negroes. They will tell you that they are kind, considerate, they contribute to Negro churches, Negro schools, and have helped many a poor Negro. They think they are Christians. They deplore conditions, but profess they cannot change them. They would be all right if man lived to himself. But as Bishop Cannon said, we cannot hide behind individualism. This is a social age, and we are all responsible for our own acts, and responsible for society. You may recall that there were kind and generous slave holders. I believe they thought they were Christians. They did not see the enormity of slavery. They really thought their Negroes were best off in slavery. They furnish a splendid analogy for the kind-hearted so-called individualistic Christians of this day who content themselves with personal relations, and have not awakened to their social responsibility in suppressing lynching, peonage, and other things I have named, and some I have not named, merely because they personally do not engage in them. Their specious reasoning will not stand the test of God or history.

Let me say again that personally, I have not had very harsh treatment by whites. I have had no personal persecution or a purely individual sort: Society merely shut the door in my face and went about its business.

Let me illustrate how society robs, but no individual feels responsible. I rode from Dove to London on second-class ticket. I got inferior accommodations to those who had first-class. I rode third-class from Ostend to Brussells. I got inferior accommodations to those who rode first and second class. I rode from Southhampton to London frst-class, and got better accommodations than those who came second-class. In every case, however, I got what I paid for. But had I been in the southern part of America I would have had to pay first-class fare and been denied the privileges of a first-class passage. I call that robbery by society, and lowered social morality. But as yet but feeble voice has been raised by the church.

III. Now, what are you going to do about it? I turn to a CONSTRUCTIVE SUGGESTION.

I do not advocate invictive, and violence, though often these are resorted to. 1st. There must be understanding of the problems and FREE SPEECH about it. I will take back Hyde Park and its free speech as a precious memory of England. If we could talk this thing in America, we would solve some problems by mere exhaustion of verbal amunition. We would have to revise many of our ideas, because they would be combatted. Now that we do not have free speech we capitalize the demagogue both white ad black. Many Negroes have two speeches, one for whites and one for colored, neither of which is honest. Many white politicians, if they could be questioned by Negroes and vice versa, would be exposed as rankest of frauds, but since the white people won't let a Negro tell his side except at the risk of violence, society suffers, and suspicion and race hatred grow.

2nd. We must have a cooperative investigation of facts, frank and free by Christians of both races, in which the desire for the truth that sets us free may be the goal. We should learn from our contact with the labor problem that we cannot handle by repression any human problem, but frank expression must be encouraged. Now there have been various commissions and committee, but the criticism I have is that they do not give enough freedom for expression.

3rd. Each pulpit should give instruction in social morality as the result of individual regeneration and sanctification, and as the real test of the value of religion. I may add that there is growing disrespect among Negro intellectuals for Christianity, due chiefly to the low standard of social morality of white Christians in regard to Negroes.

Let us combine to fight lynching, as we did liquor, to fight social inustice for black as well as white.

In conclusion, let me say that my hope is in the Christian Church and in the Methodist Church in particular. I know its history, and I believe in it because it has already done much. The M. E. Church stood like a Gibralter on the slavery question. All American Methodism has done fine educational and home mission work among Negroes. Recently the M. E. Church elected two Negro Bishops, giving a falsehood to the rumor that they were trying to get rid of their colored members in order to unite with the Methodist Church South. Some of the strongest figures on the moral horizon of the South have been great Methodist preachers, and the people, black and white alike, loved them. The task before us is not simple, it is not easy. It will challenge our greatest intelligence and deepest consecration, and our strongest courage. As a patriotic American, as a man born and reared in the South, where my people chiefly live, as a minister consecrated to Methodism, to righteousness and God, I believe we will not be unequal to this task, and that ere another Ecumenical Conference mets, we will have developed the machinery and the courage to deal with this problem as it should be dealt with—In the spirit of Jesus, who knows no racial distinctions, and who has decreed that all should be one—brethren.

(By S. L. Greene, D. D., President Shorter College, Little Rock, Ark. "The Church at Work Among Her Young.")

It would not be extravagant perhaps for me to say, in beginning, that this subject as a whole has comprehended and exhibited in bold relief the greatest challenge of the church today of all her internal problems.

The child element, which might include the youth of all ages from the cradle up to the adult stage, has, from the beginning, constituted a more or less important place in organized church life. The Word of God in each dispensation has abounded in appeals and warnings to the young. In the Old Dispensation, we have reference to the young of no little importance:

"Remember now thy Creator in the days of thy youth." "My child, give me thy heart." "Bring up a child in the way he should go, and in his old age he will not depart from it." And in the New Dispensation, the memorable words of our Lord: "Suffer the little children to come unto me, and fobid them not, for of such is the kingdom of heaven," etc.

While the question of the child constituting some part in the church organization has not been denied in either Dispensation, the fact must not be overlooked that there have always existed in the church, divers opinions as to just what that part should be.

In the early days of the Christian era, it is not difficult to appreciate the necessity of the paramount approach being directed in the main, if not wholly to the adult Christian, for truly, the entering wedge must needs be directed there was the successful introduction of Christianity, but with the positive declaration of the Master on this point, when the disciples appeared to question the propriety of so much attention being given to the young: "Suffer the little children to come unto me," etc., it is clear that there has been no record of a subsequent question of the young, constituting an important place in the Christian church, and it is further evident today that progress in church practice is nowhere better observed than in the growing attention now being directed to her young.

How signal, then, it is today that this great conference of Methodism, representing as it does, all of its branches, should include in its program a respectable consideration of this important question.

(1) The first feature about which we are to speak is our duty to the young.

The great fundamental duty of the church to her young is, to make the religious factor in their education paramount. The church can never leave the education of its children solely in the hands of secular agencies. Above all things the child must understand that the head is not all of it, but that the heart has its place. In brief, we must fortify our young, religiously and morally, as well as intellectually.

(See next card)

Church – 1921.

From foregoing Card

SPEECHES MADE IN THE ECUMENICAL CONFERENCE BY DRS. WRIGHT, WALLS, GREENE AND BLACKWELL.

Southern Christian Recd 11/10/21

(Continued from Page 1.)

The church must conceive as its duty, further, the responsibility of removing temptation from the path of the young. We owe it to the young to abolish the saloon in all lands; the gambling den; open Sunday desecration; the brothel and other demoralizing agencies, which all but too loudly proclaim our criminal neglect.

The average age in many penitentiaries is less than 24 years, which shows the dangers besetting the young, many of which exist by the permission and even the votes of Christian men. All praise to the splendid services of women since their entrance into civic affairs in many lands. Records show that they have stood almost as a unit for intensive moral reform. In brief, if the church would expect more of her young, she must first of all become rationally conscious of this fundamental duty.

(2) The next feature of importance is the matter of young people's training.

The problem of training the young challenges the best thought of the church today as it has in all ages, and is more acute, perhaps, than any of her internal problems. There are those, doubtless, who would offer various suggestions, and even adverse criticisms of our present machinery, but in this respect, I am a conservative. I am of the opinion that the best possible results can be obtained by a more faithful prosecution of the present machinery. Whether they are all what they should be or not, they represent at least the best our ablest minds have been able to bring forward, and most assuredly they are far from being timeworn.

(a) The first and most important of these is perhaps our great Sunday School organization, a gigantic proposition for the training of our young people in systematic Bible Study, and which might well be denominated the Young People's Corp. I am of the opinion that the church in this respect is beginning its work more and more at the bottom. We are happily finding out that the Cradle Roll is as important in the church as our most adult membership. Our real problem, then, is therefore, not so much how to reach the young, as it is how to make it the least possible for our young to become objects to be reached. If our children are born of us into the church, why should they be permitted to become aliens, and thereby present the big problem of being won back into the church?

A young man in the penitentary once upon a time put the Charity Brigade to flight, when he remarked: "I appreciate all that you good people have done for me today, but if you had done half of this before I came, perhaps I would not have been here today." This should be the method of approach in dealing with the young, if we are to expect the largest results. The pastor, therefore, who is wise enough to make the function in his charge is never wanting for fresh and effective recruits from the great body of young people to be found in all communities.

(b) The next organization of importance is perhaps the Epworth League. This organization is not a rival of the Sunday School but, in a large degree, is a compliment to it. It emphasizes more the practical side of the Christian life, and is designated by many "the church at work." It is here that the principles learned in the Sunday School, and from other sources can be applied to active church work.

It is certain that if this arm of the church machinery was more liberally used by those in authority there would be far less cause for many scathing rebukes in pulpit sermons, which, for the most part, are well intended but too seldom followed up by intelligent direction in the appointed machinery of the church.

Along with these organizations have sprung up various other units such as the Temperance Society, Social and Literary Clubs, etc., designed to emphasize certain moral and social reforms; but all are comprehended, for the most part, in the general scheme of the Sunday School and Epworth League.

(3) The last feature is the matter of young people's utilization.

The first step in the successful handling of our young people is to recognize the social side of their young life. Man by nature is a social as well as a religious being and the Church which recognizes this fact is that "wise fisherman" of the New Testament type. There are certain points of contact that the youthful spirit longs for. It is far better for the Church to recognize this fundamental fact and direct these points of contact than to permit alien forces to dominate them. Therefore the modern Church would do well to make greater concern of this important feature,—the social side of the young Church.

Democracy indeed and in truth is the demand of the age, and Church government can no more escape it than civil or political. If the modern Church would hold her young people and develope them intellectually, morally and spiritually, which should be our main objective if we would connect them up with the body politic, she must be more liberal in her interpretation of what is generally considered the young people's place and also in the extent to which her young people may be taken into her counsel.

Church administration, local and connectional, should therefore comprehend more and more the child point of view

No group, whether a child-group or race-group can be happy, or produce its best results when perpetually considered as merely subjects to be governed with no hope of a place or voice in the councils of the dominating power.

I feel certain that I am not herewith understood to suggest or advocate that the church should ever compromise with sin, whether in youth or adult Christian. Far from it; but I do suggest that the youth spirit is knocking at the door of the church for a larger place, and in every capacity where it can be used it verily presents to the church that "Open Door!"

Our relation, therefore, to our young people embraces the big problem of child discovery. Once the vast value of youth is thoroughly discovered the work of winning the world for Christ will have been made easier, grander, and more glorious.

May I say in my last word that the Sunday School and her kindred organizations today present to the modern church that "Open Door."

NOTED EDUCATORS AND CHURCHMEN MEET AT HOWARD

Cleveland Call Ohio 11/9/21

WASHINGTON, D. C. Nov. 25.—With prominent educators and clergymen from all sections of the country in attendance, the Fifth Annual Convocation of the School of Religion of Howard University opened Tuesday for a three day session. All the sessions were held in the Andrew Rankin Memorial Chapel on the University campus.

Dean D. Butler Pratt, who presided at the initial session, delivered the address of welcome. An address was also made by Dr. Harry Jones, a missionary from Africa. The general subject which was discussed during the convocation was "Next Steps Toward Racial Co-operation." The subtopics discussed at the various sessions were "The Re-establishment of Confidence," "The Principles Involved," and "The Application of the Principles," for the three days respectively. The speakers at the afternoon session for the first day were Hon. James W. Johnson, secretary of the N. A. A. C. P., of New York City; Rev. James H. Buhrer, of Washington; and Dr. Jesse E. Moorland, secretary of the Colored Men's Department of the International Committee of the Y. M. C. A., of New York City. At the evening session, Rev. James L. Pinn, of Washington, presided. Devotional service was rendered by Rev. W. L. Washington. Bishop John W. Hamilton, Chancellor of the American University, and Rev. E. W. D. Jones, spoke.

At the morning session of the second day, Professor Sterling N. Brown, Director of the Extension Department of the School of Religion, presided. Addresses were delivered by Dr. Sidney L. Gulick, Secretary of the Commission of International Justice and Good Will, Federal Council of Churches, New York City; Dr. Will W. Alexander, Director of the Commission of Inter-Racial Co-operation, Atlanta, Ga. During the afternoon session, Rev. W. O. Carrington, of Washington presided, and a round table discussion was conducted by Dr. George E. Haynes, founder of the Urban League, of Washington; and entered into by Professor Robert T. Kerlin, of Lexington, Va.; Rev. Oscar L. Mitchell, of Washington, and others. The evening session was presided over by Rev. Hugh W. Fulton, and addresses were made by Rabbi Morris S. Lazaron, of Baltimore, Md., and Rev. Charles Wood, of Washington, D. C.

The last sub-topic, "The application of the Principles" was taken up Thursday morning. Rev. Chas. D. Butler, of Washington D. C. presided, and an address was delivered by Rev. J. Murray Jeffress, of Charlotte Court House, Va. Following the morning session, Professor Robert T. Kerlin, of Lexington, Va., formerly a professor in the Virginia Military Academy, addressed the student body and friends assembled at the noon chapel exercises. The afternoon session which was presided over by Rev. Rodney W. Roundy, Associate Secretary of the Home Missions Council, New York City. The discussion was entered by Rev. W. H. Jernain, of Washington, Dr. J. E. McCulloch, Secretary of the Southern Educational and Sociological Congress, Rev. Julius S. Carroll, of Wasnington and Rev. W. A. Morgan, of Washington, D. C.

The closing session of the Convocation was presided over by Dean D. Butler Pratt, and devotional service was rendered by Rev. Daniel E. Wiseman, of Wasnington, D. C., followed by a selection by the school of music of the Howard University. The addresses of Rev. Charles S. MacFarland, General Secretary of the Federal Council of churches, and Dr. Algernon Brashear Jackson, formerly Surgeon in Chief of the Mercy Hospital, Philadelphia, Pennsylvania, and now Professor of Public Health and Hygiene at Howard University, marked the close of the Convocation. Especial interest was manifested in Dr. Jackson's address when he called attention to the particular steps to be taken in the direction of racial co-operation. In his address, he urged that diplomacy be used in setting race difficulties, and asks that America call a national race conference "to make a comprehensive and unbiased study of all the conditions entering into and surrounding this great National issue and report its findings with recommendations to Congress, urging its action thereon. This, Dr. Jackson stated, "is the only practical way to meet a situation which instead of clearing is becoming more clouded and more intense."

Church–1921.

African Orthodox Church.

Rev. Geo. Alex. McGuire is First Bishop of New Church

The New York Age 10/8/21

The first bishop of the African Orthodox Church was consecrated on the evening of Thursday, September 29th, 1921, being the Feast of St. Michael and All Angels, when in the Cathedral Chapel of the Good Shepherd, New York City, the Rev. George Alexander McGuire, doctor of sacred theology and doctor of medicine, was enthroned in the presence of a large and representative congregation of persons of both races.

The service of Enthronment was conducted by the Very Rev. Dean Anthony R. F. Hill of the Russian Orthodox Church, and the Rev. Father William E. Roberston of the African Orthodox Church.

Dr. McGuire was in Cuba on July 16th when he was elected bishop by the Provisional Synod held at St. Saviour's Church, Brooklyn, N. Y., and on September 2nd, after his return to this ountry the election was unanimously ratified and confirmed by the First General Synod of the African Orthodox Church assembled in the Church of the Good hepherd, New York City. On the closing day of the Synod, September 10th, the bishop-elect and his chaplain, Rev. W. E. Robertson, archdeacon of Nova Scotia, following previous arrangement by correspondence, were authorized and commissioned to go to Chicago for the purpose of securing the necessary consecration to the historic episcopate.

Consecrated to Priesthood.

After ten days in Chicago, spent in conference with the American Catholic Consistory, during which time the Rev. Dr. McGuire and Rev. Robertson, formerly of Anglican connections, received conditional baptism, confirmation, ordination to the minor orders and subsequently to the deaconate and priesthood, the consecreration to the Apostolic Priesthood occurred on Wednesday, September 28th, 1921.

This service was held in the Church of Our Lady of Good Death, Norwood Park, Chicago, and the investure was by Archbishop and Metropolitan Joseph Bene Vilatte, Exarch of the American Catholic Church, Patriarchal See of St. Petersat Antioch, assisted by the Right Rev. Carl A. Nybladh, bishop of the American Catholic Church, they signing the Certifiate of Consecration given to Bishop McGuire. It was witnessed by E. Durand and W. E. Robertson, priests, and certified to by Priest Edward J. Snead, Chancellor of the Church.

This consecration ceremony in Chicago was followed on the following evening September 29th, with the service of Enthronement in New York City, and at both services Bishop McGuire was attended by several of his former colleagues in the ministry of the Protestant Episcopal Church. They received his blessing as he proceeded down the aisles of the respective churches vested in cope, mitre, crozier, pectoral cross and ring.

Not until November 9th, 1919, did Rev. Dr. McGuire, believing that the time had arrived for the Negro to assume leadership in a branch of the Holy Catholic Church controlled by his race, organize the Church of the Good Shepherd in New York City. His congregation was made up largely of former Protestant Episcopalians. In less than the two years of its existence the movement has spread and independent Episcopalian churches have been organized in the United States, Canada, Santo Domingo and Cuba. Ministers from the Methodist, Moravian and other religious bodies have associated themselves with the Rev. Dr. McGuire.

Under the conditions the necessity was laid upon the leader and organizer of being unable to do more than give conditional ordination and confirmation to those prepared. This will now be obviated since Bishop McGuire is duly invested and enthroned as a Successor of the Apostles.

The First General Synod held in September with delegates from Canada, the West Indies and the United States, adopted the name, "African Orthodox Church." The word "African" indicates the leadership and control of this branch of Christ's Church, but members of other races are already welcomed into its ministry, membership and Theological Seminary. Negroes intend to demonstrate that equality in all church privileges from that of doorkeeper to that of bishop in the Church of God is the heritage of all Christians, irrespective of color," declared Bishop McGuire.

A Great Branch Church.

Bishop McGuire has a vision of a great branch of the Catholic and Orthodox Church among his race, offering at the same time an open door to persons of other races.

The General Synod set forth its Constitution and censored its Delaration of Faith in comformity with the Orthodox Churches of the East, and appointed its various Commissions. These, with the proceedings of the first synod, will soon appear in printed form.

The Universal Negro Improvement Association, including the President General and High Executive Council, and "The Negro World," extended congratulations to Bishop McGuire and the African Orthodox Church. At its recent convention, held in New York City during the entire month of August, the U. N. I. A. endorsed all churches under Negro leadership. The association does not ally itself with any particular church, but as heretofore it has endorsed Methodists and Baptists of the Negro race, so now it endorses this new movement among Negro Episcopalians which has resulted in the formation of the African Orthodox Church.

After his elevation to the episcopate, Bishop McGuire resigned as chaplain general of the U. N. I. A. The convention accepted his resignation with regret but declined to elect a successor and gave him the title of honorary chaplain general. Bishop McGuire is located at 224 West 135th street, New York City.

REV. GEO. ALEX McGUIRE IS FIRST BISHOP OF NEW CHURCH

Bishop McGuire Severs all Relations With the U. N. I. A.

President General Garvey Objected to Bishop's Efforts to Get Assistance From Members of the Organization

New York Age 10/29/21

Bishop George Alexander McGuire, head of the African Orthodox Church of 224 West 135th Street, has severed all relations with the Marcus Garvey organizations. Bishop McGuire was formerly chaplain general of the Universal Negro Improvement Association of which Garvey is president general, but at the recent convention of that organization held during August in New York City, Bishop McGuire resigned and was elected as honorary chaplain general, there being no active successor chosen.

As head of the African Orthodox Church, Bishop McGuire addressed communications to various individuals, members of the U. N. I. A., requesting their assistance in development of his church proposition, including the erection of a Memorial Abbey in New York City. When this came to the knowledge of President General Garvey, he objected, offering as a reason the "unreadiness among our members at this time to divide up their meagre means on race matters."

Garvey Writes to Bishop.

This was set forth in a letter from Garvey to Bishop McGuire, declaring that the bishop's circular asking members of the U. N. I. A., for names and addresses, and get them to sell your photographs and your sermons" based upon the bishop's connection with the organization as honory chaplain "tends o confuse them and especially when the request for such names is based upon your desire to get our individual members to subscribe to your Abbey Memorial Fund." Mr. Garvey says further that his members in different parts of the world "have their own Liberty Halls to build."

Upon receipt of this letter from President General Garvey, Bishop McGuire immediately replied, tendering his resignation as honorary chaplain, "in order that I may be perfectly free to correspond with whom I wish without accusation from you of unfairness." Mr. Garvey's letter and Bishop McGurie's reply are given in full as follows:

PARENT BODY.

Universal Negro Improvement Association.
and
African Communities League.
Universal Building, 56 West 135th Street
New York, U. S. A.

October 25th, 1921.

Bishop George A. McGuire,
224 West 135th St.,
New York City.

My dear Dr. McGuire:-

So many complaints are coming in from the branches of the Universal Negro Improvement Association that you have sent them circulars and other literature desiring of them to do certain things in your interest as against the Constitutional regulations of Our Organization, that I am forced to write you on the matter.

You will understand that it is under great pressure that I do communicate with you on the matter, but I have to take into consideration the demoralization that your literature is causing among our members.

Our members feel, and I feel the same, that your circular asking our officers and representatives to supply you with the names and addresses of our members to get them to sell your photographs, and your sermon "Africa Redeemed," as Honorary Chaplain General of the Universal Negro Improvement Association and African Communities League, tends to confuse them, and especially when the request for such names is based upon your desire to get our individual members to subscribe to your Abbey Memorial Fund, knowing well the state of unreadiness among our members at this time to divide up their meagre means on race matters.

Our members in different parts of the world have their own Liberty Halls to build, and their own Organization, to put into proper order, hence it is unfair for anyone to use his relationship with the organization to inflict personal obligations on our members, and to have them believe that it is helping the cause for which our organization was organized.

I am reluctant ta make a public statement in our paper, "The Negro World," on the matter, because I do not want to harm you in the least, but the complaints are coming so fast and multiplying themselves by the hundreds that I have to take this medium of asking you to stop circularizing our members and officers, in that they resent theidea, and do not feel that they are being fairly dealt with in the matter.

I have before me several of your circulars as returned to this office by our members from different parts of the world. Whilst I personally wish

your Church well. I think that it is best for you to strike out on your own initiative, because by the merit of your cause you shall win out and not by getting our members or any other Organization confused in its policy and methods through the communication as sent out.

I have the honor to be,
Your obedient servant,
Universal Negro Improvement Association.

MARCUS GARVEY
President General.

THE AFRICAN ORTHODOX CHURCH.

(Episcopate derived through the Patriarchal See of S. Peter at Antioch)

Episcopal Residence.
224 West 135th Street.
New York City.

October 25, 1921

Hon. Marcus Garvey
56 West 135th Street
New York City
Hon. and Dear Sir:

Your communication of even date, which informs me that my circulars, sent to individuals who are members of the Universal Negro Improvement Association, soliciting their help in furnishing me addresses and selling certain photographs, literature, or contributing in some other way to "Abbey

Church - 1921.

A. U. M. P.

A. U. M. P. Conference Comes to Close—Bishop Bell Presides—Indorses Advocate

Wilmington Advocate 5-28-

Elkton, May 26.—The conference of the A. U. M. P. Church closed its 109th session at Elkton, Md., on Monday night, May 23, with the following appointments:

Wilmington, Del.—A. U. Church, Rev.

BISHOP BELL

J. W. Brown; St. Peter's, Rev. C. N. Walker; St. Paul's, Rev. G. H. Murphy; Mt. Pisgah, Rev. G. W. Brown; St. James, Rev. I. H. Miller; Hockessin, Rev. R. T. Rector; Newport Star of Bethlehem, Rev. J. C. Dennison; St. Thomas, Glasgow, Rev. S. I. Mills; St. John's, Newark, J. F. Deshields.

Pennsylvania—Ebenezer, Norristowr Rev. S. W. Chippey. D. D.; St. John's Chester, Rev. G. C. Collins; Immanuel, Ambler, Rev. G. D. Trusty, A. M.; Hosanna Lincoln Univ.. Rev. J. C. Clements.

New Jersey—Scott Church, Camden, Rev. P. O. Hicks; Merchantville, Rev. S. C. Blackledge; John Wesley, Rutherford, Rev. J. Edward Nichols; New Jerusalem, Claysville, Rev. Samuel Hines; Mt. Salem, Fenwick, Rev. A. D. Hammond.

New York—Nickham, Port Jervis, Rev. T. E. Bolding; St. John's, Goshen, Rev. Simon Guy.

Canada—St. John's, Chatham, Rev. W. A. Brown.

Maryland—Providence, Elkton, Rev. P. E. Robison; Wesley Henry, Golt, Rev. S. J. Holland; Cedar Hill Circuit, Rev. C. H. Walker; Tyaskin Circuit, Rev. S. H. Jones; St. James Towson and St. Johns, Rev. Joshua King; Manley's Chapel, Havre de Grace, Rev. G. N. Sheppey; Mt. Pleasant, Mardella Springs, Rev. J. A. Redding; Union Bridge, Rev. J. O. Smith; Highland Park, Rev. W. H. Waites; Reids Charge, North East Rev. R. C. Winn.

Washington, D. C.—St. Paul's, Rev. J. W. Manoky; Mt. Pisgah, Rev. Robert Irby.

Virginia—Norfolk, Rev. W. H. Walton.

Missionaries—Rev. J. H. Howell, Rev. S. H. Johnson, Rev. Spencer Murray Rev. W. H. Tilghman, Rev. W. R. Brogden, Rev. S. G. Bradley, Rev. W. H. Jenkins, Rev. E. L. Strange, Rev. Joseph Bishop, Rev. E. D. Hall, Rev. G. W. Fowler, Rev. Annie M. Smith, Rev. J. T. Demby, Rev. D. E. Harris, Rev Joseph Johnson, G. A. Gardner, J. W Proctor, J. A. Conner, J. W. Morgan, Bertha Ross, M. A. Pope, Lucinda Morgan, Elizabeth Tilghman.

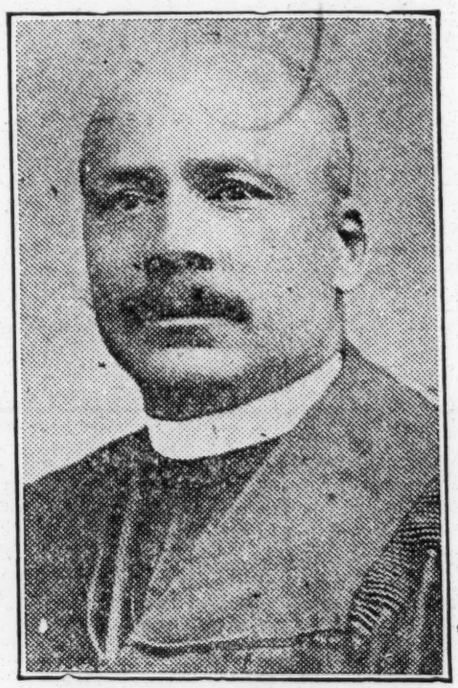
Rev. Dr. Bell, in his closing address, complimented the ministers and laymen for faithful services rendered to God and the conference during the year. He said that 11 ministers and 5 missionaries had joined the connection, and that each minister had sustained his character and 500 souls had been added to the church. Rev. Dr. S. W. Chippey, the treasurer, reported an increase of 75 per cent. in finance over last year's report. This is one of the greatest conferences ever held by this denomination.

The Spencer Union Seminary was established with Rev. G. D. Trusty, A. M., as principal, and Rev. J. Edward Nichols, D. D., as dean. Cash and paid in subscriptions to the amount of $202 were received and an additional $100 was voted by the conference. This school is to open at the A. U. Charge, Wilmington, Del., Monday, September 19, and circulars are to be sent to each church. Rev. J. W. Brown and Rev. S. W. Chippey are members of the trustee board.

The Daughters of Conference and H. M. M. S. added $500 more to the conference receipts.

The Flashlight, once the church organ, was revived and named the African Union Flashlight. Rev. Dr. Nichols was elected as editor, and J. H. Bell, Jr., associate editor. The Advocate was also endorsed as a medium of communication.

A resolution endorsing The Advocate as a medium of publication of the A. U. M. P. connection was introduced at the conference, signed by Rev. J. H. Bell, D. D., Rev. J. W. Brown, D. D., Rev. J. Edward Nichols, D. D., and Rev. C. W. Walker, B. D. The resolution was unanimously adopted by the conference.



REV. J. W. BROWN, D. D.

Church - 1921

A.M.E.Z.

DELEGATES AFRICAN METHODIST EPISCOPAL ZION CHURCH, TO ECUMENICAL CONFERENCE

2-3-21. Star of Zion

The following have been chosen delegates to the World's Methodist Conference which meets in London, England, September, 1921. They will sail after the Connectional Council, July 27, and the celebration of the Centenary of the New York Annual Conference in New York City. The date of sailing is August 6th.

DELEGATES.

Bishops G. W. Clinton, J. S. Caldwell, L. W. Kyles, G. C. Clement, J. W. Wood, P. A. Wallace.

Ministers: J. W. Brown, T. J. Moppin, W. J. Walls, W. A. Blackwell, W. W. Matthews.

Laymen: S. G. Atkins, J. C. Banks, J. W. Walker, O. W. Adams.

ALTERNATES.

Bishops: G. L. Blackwell, W. L. Lee, Jas. E. Mason, P. R. Flack, C. C. Alleyne, E. L. Madison.

Ministers: F. A. Pinanko, J. L. Black, J. P. Foote, F. M. Jacobs, W. L. Hamblin.

Laymen: D. C. Suggs, R. L. Brokenburr, J. W. Young, S. M. Dudley.

The Star of Zion ---
9/22/21

New York, Aug. 2/'21.

Rev. W. L. Hamblin, D. D., Connectional Auditor.

To the Bishops, General Officers and members of the Connectional Council, A. M. E. Zion Church:

Dear fathers and brethren:

I herewith submit for your consideration and inspection my report as General Auditor. Following the order of the General Conference we have visited the offices of most of the departments and am pleased to report them in a very healthy and promising condition. The showing that is being made is quite gratifying indeed.

We visited the following offices and audited the books as well as the reports of the departments: Publication House, Financial Department, Church Extension, Ministerial Brotherhood, Foreign Mission and W. H. and F. M. Society. We will start earlier next time and reach every department in the whole Church.

We beg leave to submit the following exhibits of our audit.

1. The Financial Department, Dr. W. H. Goler, Secretary. The books of this department are kept by a competent clerk and were found to correct and in nice condition.

Amount brought forward June 1, 1920, $1,104.95; amount collected for fiscal year ending July 1st, 1921, rebates, $3,821.91; loans, 16,773.00; Bishops' receipts, $27,595.55; cash by conferences, $36,277.56; special, $346.91; Tercentenary, $5,400.00; grand total receipts, $90,524.80; grand total disbursements, $89.895.-04; balance on hand, $629.76.

2. Publication House, Dr. S. D. Watkins, Manager. The House under Dr. Watkins has made a number of improvements. Everything points to a larger success as the days come and go.

Brought forward, June 1st, 1921, $47.88; receipts rent, $1.322.40; Sunday School Literature, $14,236.22; books, $2,188.88; job printing, $2,822.90; Star, $4,221.40; free will offering, $978.26; loans, $26,500.00; from all other sources, $25,161.00; grand total received to July 1st, 1921, $94,428.94; disbursed for the same period, $93,351 11; balance on hand, to July 1st, $877.83; assets, $101,-190.90; liabilities, $31,853.51; amount due from conferences, $338.50. It will be seen at once that conditions at the House are improving quite satisfactorily. The Sunday School Literature edited by Dr. J. Francis Lee is out on time and is up to the standard. The Star of Zion by Dr. W. J. Walls, was never better and we have the largest number of paid up subscribers The Star has ever had. The Editors are in happy accord with the Manager and things are going well at the House.

3. Quarterly Review, Dr. C. C. Alleyne, Editor and Manager.

Amount brought forward to June 1st, '20, $55.43; amount raised, $2901.00; total, $2,956.43; total amount expended, $2,286.45; balance on hand, $669.98.

Dr. Alleyne always presents a very neat and clear cut report.

4. Livingstone College, Dr. D. C. Suggs, President.

Brought forward June 1st, '20, $51.16; amount raised from Dr. J. W. Martin, (Educational Department, $15,500.00; amount raised from loans, $1.886.96; amount raised from city, $250.00; amount raised for board and tuition, $33.254.04; amount raised by agents, $5,864.00; from all sources, $76.272.58; total disbursed, 75,878.26; on hand, $80.38.

We did not have time to go to the school and have therefore only audited the report of the President. I found the report correct as reported.

5. The Educational Department, Dr. J. W. Martin, Secretary.

Dr. Martin is a very capable officer and presents a very intelligent and business like report for his department.

Brought forward to June 1st, 1921, $3,580.76; amount received from all sources, $41,151.52; grand total, $44,734.28; grand total disbursed, $37,428.75; balance on hand, $7,336.-53.

This report was found correct as reported.

6. Church Extension and Home Missions, Dr. S. G. Atkins, Corresponding Secretary.

Dr. Atkins has had charge of the Department since January of this year, having been appointed by the Bishops at the January meeting in Salisbury, N. C., after Bishop Caldwell, the temporary secretary, had looked after the department, from Dr. Dancy's illness and death to the meeting of the Board of Bishops.

Amount brought forward to June 1st, 1920, $2,071.36; raised to August 1st, (Report at Richmond, $2.914.50; total, $4,985.86; disbursed same period, $3,528.83; balance on hand August 1st, '20, $1,457.05.

This is the last report submitted by Dr. Dancy.

We went over the books carefully and have made an accurate survey of what the books contain. Books are kept in splendid condition.

For Dr. Atkins:

Brought forward, $58.24; raised from all sources, $4,798.17; total, $4,856.41; disbursed, $2,270.77; balance on hand, $2,575.64. grand total raised including Dr. Dancy's, Bishop Caldwell's and Dr. Atkins' reports, $21,856.52; disbursed, $18,209.76; balance, $3,602.76. Dr. Atkins had on hand, $2,575.64 and Bishop Caldwell had a balance of $58.24 which was turned over to Dr. Atkins, but there is $1,012.62 of the $1,437.53 reported by Dr. Dancy at the Richmond meeting unaccounted for which we charged to Dr. Dancy's estate.

7. Mnisterial Brotherhood and Relief Department, Dr. C. S. Whitted, Secretary.

Brotherhood, brought forward, June 1st, 1920, $2,460.00; raised, $4,259.50; total, $6,719.50; disbursed, $3,505.60; balance, $3,213.90.

Relief Department:

Brought forward to June 1st, '20, $620.00; raised from all sources, $17,143 21; total, $17.763 21; total disbursed $18,911.99; deficits, $1,148.-64.

8. Foreign Missionary Department, Dr. W. W. Matthews, Secretary.

Brought forward to June 1st, 1920, cash, 686.76; notes, $2,670.46; amount raised Foreign Miss. $4,308.36; Foreign Mission Schools, $1,628.29; Missionary Seer, $1,443.00; from Mrs. Smith (W. H. and F. M. Dept.) $9,836 00; from Tercentenary $7-750.00; special, $95.00; total, $20.-745.41; amount disbursed; $17,399.-25; balance on hand, $3,346 16; notes on hand, $2,670.46; grand total including notes, $6,016.62; amount sent to Foreign work as follows: F. A. Pinanko, $2,700.00; Peters, $900.00; A. A. Crook, $1,225 00; Agaard, $351.20; Dr. Dean, $280.84; T. E. Davis, $1,344.00 including $300 00 for the Mt. Coffee farm. Total amount Foreign work, $6,353.05.

9. W. H. and F. M. Society, Mrs. Ida V. Smith, Treasurer.

I found Mrs. Smith's books in fine shape. She spairs no pains to have every item properly recorded. All vouchers, receipts and returns for the smallest items available for the Auditor. Everything is accounted for.

Amount forwarded to June 1st, '20, $3,304.37; received, $17,886.39; total, $21,190.76; disbursed, $19,681.-87; balance July 1st, $1,484.07. Of this amount $9,836.00 was sent to the Foreign Missionary Secretary, Dr. Matthews.

10. Sunday School Department, Prof. Jas. W. Eichelberger, General Superintendent.

Brought forward, 0; raised, $3,809.-89; disbursed for all purposes, $3,-491.58; balance on hand, $318.31. Report is correct as reported.

11. Varick Christian Endeavor Society, Prof. Aaron Brown, Secretary and General Manager.

Brought forward, $169.76; amount raised from all sources, $2,303.36; grand total, $2,473.32; disbursed, $2,861.36; deficit, $388.04.

12. The Tercentenary report as submitted by Dr. H. L. Simmons, the Treasurer, had to be classified and put in shape for intelligent reading and consideration. Dr. Simmons is a painstaking and tireless worker and his report is found in the main to be correct.

Receipts:

Bishop Clinton, $8,896.99; Bishop Caldwell, $15,279 86; Bishop Blackwell, $16,023.36; Bishop Alstork, $241.75; Bishop Warner, $1,171.80; Bishop Bruce, $0; Bishop Kyles, $11,-356.43; Bishop Lee, $6,928.04; Bishop Clement, $2,712.69; Bishop Wood, $1,653.25; Bishop Wallace, $1,674.00; credit acct., $20.07; grand total received, $67,010.72.

Disbursements:

Church Extension Department, $35,956.73; Educational Department, $11,075.00; Ministerial Relief Department, $2,770.00; Financial Department, $5,737.77; Salaries (Treasurer, Secretary and Tercentenary workers; $3,681.25; Treasurer's office expense, $190 35; Secretary Dudley's office expense, $260.52; Traveling expense, $19.16; Delegates' expense to Ecumenical Conference, $3,600.00; Foreign Missionary Department, $2,750 00; Treasurer, Cl. C. —— — $1,302.51.

Total received by Treasurer, $67,010.72; total disbursed, $66,649.-29; balance on hand, $361.43.

This is about the best showing the Church has made in any one year.

The system of book keeping is being rapidly improved. We have made a number of suggestions to the clerks along this line that I am sure will be helpful and finally we shall have a standard system in all our offices. To this we are now working. We are making an effort to greatly reduce the over-head expense in operating the departments. Some of them as you see have been greatly

reduced. Others will follow suit. Everything possible will be done to make an appreciable showing in this fiscal year.

RECAPITULATION. ....

Brought forward, received from all sources, disbursed for all purposes, balance on hand July 1st, 1921, for each department are as follows:

Financial department $1,104.95; $89,419.95, $89,875.04, $629.76; Publication House, $47.88; $94,387.06, $93,351.11, $877.83; Quarterly Review, $55.43, $2,901.00, $2,286.45, $669.98; Livingstone College, $51.16, $76,272.58, $76,325.44, $80.38; Educational department, $3,580.76; $41,141.87, $37,428.75, $7,336.53; Church Extension and Home Mission, $2,071.36, $19,785 16, $18,209.76, ($1,012.67) $2,575.64, Min. Brotherhood & R. D., (B) $2,460, $4,259.50, $3,505.61, $3,213.80, (R) $620, $17,143 21, $18,911.85, (def.); Foreign Mission department, $686.76, $2,058.65, $17,399.25, $3,346.16; W. H. and F. M. Society, $3,304.37,$17,886.39, $19,681.87, $1,484.07; V. C. E. Union, $169.76, $2,303.36, $2,861.36, (def.); General S. S. Department, $———, $3,809.89, $3,491.58, $318.31; Tercentenary, $———, $67,010.72, $66,649.29, $361.43; grand total, $9,113.30, $439,569.72, $418,837.21, $20,732.51.

Negro Delegates to Methodist Conference in London Found Sentiment Against Rigid Blue Law Enforcement

N. Y. C. WORLD
OCTOBER 1, 1921

NEGRO CHURCH DELEGATION RETURNS ON ADRIATIC...
© by KEYSTONE VIEW CO.

Attesting their disapproval of the rigid enforcement of blue-laws, twenty-three distinguished negroes, including bishops and other representatives of the African Methodist Episcopal and African Zionists Churches, arrived on the Adriatic yesterday from the World's Methodist Confeernce in London.

The delegation was headed by Dr John Hawkins of the A. M. E. Church of Washington and Oscar W. Adams, owner of the Birmingham, Ala., Reporter. The delegates come from all over the United States and represent some of the most intelligent and best educated negroes in this country. As a group they furnished an interesting study of the old-time negro religionist, somewhat toned down from his former religious zeal. They were enthusiastic about their trip overseas.

"The sentiment of religionists the world over," said Adams, "is against the strict enforcement of blue laws. It was the majority opinion at the conference that Prohibition laws such as were passed here should be incorporated in the laws of every nation, and there is a large sentiment for closing theatres on Sunday, but other than a reasonable observance of the Sabbath, religionists do not require narrow restrictions. Their tendencies at the conference were liberal."

The delegations scattered to their homes during the day.

Church—1921.

A. M. E.

ASSIGNMENTS OF THE BISHOPS OF THE AFRICAN METHODIST EPISCOPAL CHURCH

Christian Recorder Philadelphia Pa. 11/3/21

Bishop B. T. Tanner, D. D., Retired.

CHURCH HISTORIAN:
Bishop C. S. Smith, D. D., M. D., 87 Alexandine Avenue, Detroit, Mich.

FIRST EPISCOPAL DISTRICT:
Bishop William H. Heard, D. D., 1426 Rockland Street, Philadelphia, Pa.

SECOND EPISCOPAL DISTRICT:
Bishop J. Albert Johnson, D. D., 1412 N. ,18th Street, Philadelphia, Pa.

THIIRD EPISCOPAL DISTRICT:
Bishop Joshua H. Jones, D. D., Wilberforce, Ohio.

FOURTH EPISCOPAL DISTRICT:
Bishop L. J. Coppin, D. D., 1913 Bainbridge Street, Philadelphia, Pa.

FIFTH EPISCOPAL DISTRICT:
Bishop H. Blanton Parks, D. D., 3312 Calumet Avenue, Chicago, Ill.

SIXTH EPISCOPAL DISTRICT:
Bishop Joseph S. Flipper, D. D., 401 Houston Street, Atlanta, Ga.

SEVENTH EPISCOPAL DISTRICT:
Bishop William D. Chappelle, D. D., 1208 Hardin Street, Columbia, S. C.

EIGHTH EPISCOPAL DISTRICT:
Bishop William W. Beckett, D. D., 378 Culberland Street, Brooklyn, N. Y.

NINTH EPISCOPAL DISTRICT:
Bishop Benjamin F. Lee, D. D., Wilberforce, Ohio

TENTH EPISCOPAL DISTRICT:
Bishop William D. Johnson, D. D., Plains, Ga.

ELEVENTH EPISCOPAL DISTRICT:
Bishop John Hurst, D. D., 1808 McCullock Street, Baltimore, Md.

TWELFTH EPISCOPAL DISTRICT:
Bishop Isaac N. Ross, D. D., 1616 15th Street, N. W., Washington, D. C.

THIRTEENTH EPISCOPAL DISTRICT:
Bishop H. B. Parks, and Bishop Wm. A. Fountain, D. D.

FOURTEENTH EPISCOPAL DISTRICT:
Bishop Archibald J. Carey, D. D., 3428 Vernon Avenue, Chicago, Ill.

FIFTEENTH EPISCOPAL DISTRICT:
Bishop James M. Connor, D. D., 1519 Pulaski Street, Little Rock, Ark.

SIXTEENTH EPISCOPAL DISTRICT:
Bishop W. Sampson Brook, D. D., Freetown Sierra-Leon, West Africa.

SEVENTEENTH EPISCOPAL DISTRICT:
Bishop William T. Vernon, D. D., 2 Hanover Street, Cape Town, South Africa.

EIGHTEENTH EPISCOPAL DISTRICT:
Bishop William A. Fountain, D. D., 418 Houston Street, Atlanta, Ga.

RESTRAIN PASTOR OF FIRST A. M. E. CHURCH.

Kansas City Sun 12/31/21

Rev. J. Logan Craw, pastor of the First A. M. E. church, Seattle, was served with a restraining order Thursday enjoining him from entering the church or interfering with the trustees and to show cause why he should not vacate the parsonage by December 16th. The restraining order was issuer by Judge King Dykeman of the superior court and Rev. J. Logan Craw is ordered to appear December 16th and show cause why the injunction should not be made permanent. The restraining order was issued on the plea of five of the seven members of the board of trustees. Those signing wehe O. H. Winston, chairman; Stephen A. Young, secretary, G. J. Penn, W. Appleton and Jas. A. Roston. The two members refusing to sign are I. Allen and J. G. Gayles. Strife has existed in the First A. M. E. church since the return of the pastor from the annual conference held in Yakima last October. The trustees complain that Rev. Craw has refused to recognize their authority, that he will not let them function as a body, that he tries to force them to act with members of the official board as members of their board. These are only a few of the reasons they give for their action. A faction of the church has sided with Rev. Craw and claim the pastor acted with the authority given him through the discipline of the church. They point to the record of the church under Rev. Craw's administration and cite that the church was cleared of debt by his management of its affairs.

The First A. M. E. church is an incorporated body, being incorporated under the laws of the State of Washington Aug. 5, 1890. The articles were approved by three bishops of the church, Bishops Shaefer, Lee and Grant. The articles of incorporation give the trustees the right to elect their chairman. The discipline of the church gives the pastor the right to act as chairman of all the church committees or boards. The five trustees who seek to restrain Rev. Craw state that article 3, page 443, of the A. M. E. discipline, upholds them in their action as it reads "Whenever the law of the land requires that mode shall be observed in electing trustees." This difference of opinion has divided the church into two factions and has resulted in much bitterness. Recently three of the trustees were expelled from the church for insubordination. They refused to recognize the expulsion. The hearing before Judge Dykeman December 16 will pack the courtroom with interested members of both factions of the church.—Seattle Enterprise.

BISHOP UPHOLDS KANSAS PASTOR

Baltimore Afro-American 1/8/22

Among Charges Was That He Came East To Attend Howard-Lincoln Game Thanksgiving Day

TRUSTEES RESIGN

Had Asked For Pastor's Resignation, and Refuse To Hold On Longer

Kansas City, Dec. 29—Following a sermon to the congregation of Allen Chapel A. M. E. Church Sunday of last week, Bishop H. B. Parks of this District announced that he had refused the request of the Trustee Board to remove their pastor, Rev. J. B. St. Felix Isaacs.

Among the charges against Rev. Isaacs made by the Trustees were: that he introduced the budget system of financing the church, refused to preach funerals on Sunday received a salary of $300 a month, which they said was exorbitant, and that he motored East on Thanksgiving Day to attend the football game between Howard and Lincoln, the latter his alma mater.

When Bishop Parks asked the congregation "How many will support your pastor?" a majority stood up. He thereupon turned to Rev. Isacs with the injunction to "stay here until I send for you." Rev. Isaacs married in recent years Miss Esther Hill of Baltimore, Md.

Following the Bishop's announcement, the Trustee Board resigned as a body, and a new Board elected.

Church — 1921.

A. M. E.

DR. WRIGHT'S ADDRESS ON CHURCH AND SOCIAL MORALITY AT LONDON MEETING

The Birmingham Reporter 10/15/21

Dr. R. R. Wright, a delegate to the World Methodist Conference just closed in London, England, spoke with much force and documentary thought from the subject, The church and social morality. Dr. Wright was one of the regular programed speakers and his address was listened to with respectful attention .

The address follows:

"THE CHURCH AND SOCIAL MORALITY"

By R. R. Wright, Jr., Ph. D., LL. D., Editor Christian Recorder, Philadelphia, Pa. (A. M. E. Church)

Bishop McConnell in concluding his address this morning on the general topic of "Christ and the Social Order," said as I recall, that there are three extensions of the gospel of Christ to which we may look forward during the next decade, for the improving of the social order: (1) To the Labor ..uestion. (2) The Problem of International Peace, and (3) The Duty of Strong Nations to Weak and Small Nations. The discussion of the topic of this afternoon, "The Church and Social Morality," affords me opportunity to discuss a possible fourth extension, viz, "The Elimination of Race Prejudice." This, I regard as the gravest problem of social morality which the church has to face in America, and the supremest test of the practicability of the ethics of Jesus. I confess that I see no hope for solution of the problem of race in America except by the forces of Christianity.

I shall approach the subject not with passion, not with lot, but in the spirit of science and the spirit of a Christian seeking the truth—the only truth that can make us free. I shall therefore attempt very briefly (1) A statement of the problem; (2) Some of its results in Social Morality; (3) and a Constructive Suggestion or two.

Let me say in passing, that I have great faith in the church when it shall earnestly attack the subject of racial prejudice with a determination to wipe it out, for we are indebted to a large extent to the influence of the Christian Church for the great improvement in our social morals in the wiping out of slavery, the extension of public education, the enfranchisement of women, the entailment of prostitution, the abolition of liquor traffic, and the promotion of peace.

1. What is the Negro Problem as we call it in America? In the popular mind it is confused with the problem of ignorance, the problem of poverty, the problem of crime, etc. It is none of these, though all of these problems are exaggerated by it, and made more com.ex. As to ignorance the last published United States census of illiteracy shows there are far more white illiterates in America than blacks. As to poverty the same authority shows there are many more whites in almshouses than Negroes. As to crimes, we have no satisfactory statistics, but such as we have do not show the Negro a criminal race. It would take an hour for me to make careful analysis, but here is my conclusion: The Negro problem is a maladjustment in our social system, common and peculiar to Negroes, and that maladjustment is psychological. It is principally in the attitude of whites toward Negroes, epitomized by the popular summary of Judge Toneys decision in the United States Supreme Court in the famous Dred Scott decision seventy-five years ago, that a "Negro has no rights which a white man is bound to respect."

This is to a large extent the point of departure in the social attitude of the majority of white people toward the black people, and it is the greatest problem in social morality, our church, our nation has to face.

2. Some of the results of this psychological attitude of white America are as follows: (1) The establishment of a Dual Standard of Social Morality and (2) The retardation of national solidarity. Let me illustrate No. 1 as follows:

(a) The sacred of life is recognized as fundamental in social morality. No man has a right to take it. Only the state can do so after a full and fair trial. (Some of us deny the state's right). Certainly all of us believe that no group of men, outside the law, has a right to take the life of a human being, to riddle him with bullets, burn him at the stake, and sell his bones on the streets as souvenirs of white supremacy. This has happened in America to Negroes, and I am sorry to say that the church has made but feeble effort to suppress it. I am saying by this that the orderly procedure of justice threatens to be broken down in America because of the dual standard of meeting out justice to black and whites.

Again, we claim the jury system as the bulwark of our judicial system—the right of a man to be tried by a jury of his peers. This right is given ungrudgingly to whites. But in the South thousands of Negroes are tried and not one single Negro is permitted to sit on the jury. When you hear tell about crime of Negroes, remember that Negroes are tried and condemned chiefly by those whose social attitude is antagonistic.

Again, you have heard America lauded for giving the right to vote to women, and I may say that that right is nowhere denied except when it comes to colored women, and not on the grounds of anything like character, but solely color. A white harlot may vote, but a black school teacher dare not in some sections.

Bishop Cannon, in his able address, alluded to the efforts to evade the eighteenth amendment to our constitution, abolishing the liquor traffic, and has, as well as others in this assembly, have called those who would help to evade this constitutional amendment criminals, and such they are. This is an apt illustration of our dual morality. For the church which has been so insistent, and justly so, in relation to the 18th amendment, hardly lifts its voice to the greater violations of the 14th and 15th amendments to the U. S. constitution. Why? Because these latter amendments give the right of suffrage to Negroes, and the white man's psychology of "no respect for Negroes" will not permit him to speak out for the constitution of his country if it gives human rights to Negroes, which are not popular with the mob. Has the church raised its voice? If it has not in the past, will it in the future?

Again, our social morality breaks down when it comes to education. We do not look upon a child as one in God's image unless it be a white child. We do not lead it to the light if it be black. In Georgia, where I was born, and in Mississippi, Louisiana and South Carolina, there are many well equipped high schools, but not a single one to which black boys and girls can go. And although in these states the mass of Negroes are farm workers, not one cent for each person in these states is paid out of the tares for the scientific training of Negroes in agriculture, while whites have excellent schools. We are condemned for the slowness of our progress, but the means by which our progress might be made more speedy is taken from us.

Now, we pay our part of the taxes. May I use Bishop Cannon's logic? He said "the Saloon Keepers do not pay taxes." They produce nothing of value to the government. They merely collect from the poor people who work and spend their money for drink, and they keep that which made them rich and pay the taxes—they are merely collectors apply that to the Negro who produces the cotton and corn, who mines the coal, who builds the railroads, who pays the rents. Can we not say that the man who pays the rents pay the taxes? When taxes go up does the landlord lose, do not rents go up? Still the white girl may get $10.00 for education to every $1.00 the black girl gets. And here is where our social morality falls down, and here is where we need the church.

But the most serious breakdown in our social morality is the treatment of women. America is, I say with pardonable patriotic pride, if you permit me, foremost among the nations of the earth in her treatment of women, and the Southern part of the United States, where I was born, is the home of chivalry. But that chivalry does not include the black women. For, I say it with shame, the very state itself encourages prostitution. While it professes on the one hand to want no social equality, its very laws and practices condones the blackest sort of sexual crime known to a so-called enlightened Christian nation. I refer to the difference in legal protection given to a black woman seduced by a white man and that given a white woman.

Lastly (I might keep this up indefinitely, but I will not, as I believe all see the point.) The psychology of which I speak makes personal character of very doubtful quality among even the best people we have. There are thousand of white people who have never done a wrong personal act to Negroes. They will tell you that they are kind, considerate, they contribute to Negro Churches, Negro Schools, and have helped many a poor Negro. They think they are Christians. They deplore conditions, but profess they cannot change them. They would be alright if man lived to himelf. But as Bishop Cannon said, we cannot hide behind individualism. This is a social age and we are all responsible for our own acts and co-responsible for society. You may recall that there were kind and generous slave holders. I believe they thought they were Christians. They did not see the enormity of slavery. They really thought their Negroes were best off in slavery. They furnish a splendid analogy for the kind-hearted so-called individuality. Christians of this day who content themselves with personal relations and have not awakened to their social responsibility in suppressing lynching, peonage, and other things I have named and some I have not named, merely because they personally do not engage in them. Their specious reasoning will not stand either the test of God or history.

Let me say again that personally I have not had very harsh treatment by white. I have had no personal persecution of a purely individual sort: Society merely shut the door in my face and went about its business.

Let me illustrate how society robs, but no individual feels responsible. I rode from Dover to London on second-class ticket. I got inferior accommodations to those who had first-class tickets. I rode from Ostend to Brussells, I got inferior accommodations to those who rode first and second class. I rode from Southhampton to London first-class and got better accommodations than those who came second class. In every case, however, I got what I paid for, but had I been in the Southern part of America I would

have had to pay first class fare and been deprived the privileges of a first class passenger. I call that robbery by society, and lowered morality. But as yet but feeble voice has been raised by the church.

3. Now what are you going to do about it? I turn to a CONSTRUCTIVE SUGGESTION.

I do not advocate innective, and violence, though often they are resorted to.

There must be undestanding of the problems and FREE SPEECH about it. I will take back Hyde Park and its free speech as a precious memory of England. If we could talk this thing in America, we would solve some problems by mere exhaustion of verbal ammunition. We would have to revise many of our ideas because they would be combatted. Now that we do not have free speech, we capitalize the demagogue, both white and black. Many Negroes nave two speeches, one for white and one for colored—neither of which is honest. Many white politicians, if they could be questioned by Negroes and vice versa, would be exposed as the rankest of frauds, but since the white people won't let a Negro tell his side except at the risk of vio ence, society suffers, and suspicion and race hatred grows.

2. We must have a co-operative nvestigation of facts, frank and free by Christians of both races, in which the desire for the truth that sets us free may be good. We should learn from our contact with the labor problem that we cannot handle by represion any human problem but frank expression must be encouraged. Now there have been various commission and committees but the criticism I have is that they do not give enough freedom for expression.

3. Each pulpit should give instructions in social morality as the result of individual regeneration and sanctification, and as the real test of the value of our religion. I may add that there is growing disrespect among Negro intellectuals for Christianity, due chiefly to the low standard of social morality of white Christians in regard to Negroes.

Let us combine to fight lynching as we did liquor; to fight social injustice for black as wel as white.

In conclusion, let me say that my hope is in the Christian Church, and in the Methodist Church in particular. I know its history, and I believe in it because it has already done much. The M. E. Church stood like Gibraltar on the slavery question. All American Methodism has done fine educational and home mision work among Negroes. Recently the M. E. Church elected two Negro Bishops, giving a falsehood to the rumor that they were trying to get rid of their colored members in order to unite with the Methodist Church, South. Some of the strongest figures on the moral horizon of the South have been great Methodist preachers, and the people, black and while alike, loved them. The task before us is not simple, it is not easy. It will challenge our greatest intelligence, our deepest consecration and our strongest courage. As a patriotic American, as a man born and reared in the South where my people chiefly live, as a minister consecrated to Methodism to righteousness and to God, I believe we will not be unequal to this task, and that ere another Ecumenical Conference meet, we will have developed the machinery and the courage to deal with this problem as it should be dealt with, in the spirit of Jesus, who knew no racial distinction, and who has decreed that all should be one—brethren.

1875 AFRICA 192.

PASTORS AND STATIONS

OF THE

WEST GOLD COAST CONFERENCE

REV. F. A. PINANKO, M. A., Superintendent.

Stations	Pastors.
pe Coast, Mpeasem and Efutu	Rev. Isaac S. Cole
pe Coast Castle	Rev. John K. Okyir
nnebah	Rev. D. K. Brown
kyiman	Mr. E. C. Bedford
afu	Mr. J. Eyison
racoe	Mr. S. B. Tetteh
rosu, Euoso Ahiem	Rev. Geo. B. Addo
nsu Esuboa	Mr. Geo. B. Mends
Ossnasi	Mr. Quashi Boamah
Elmina, Simbiw	Mr. J. E. Adams
Kayireku, Edugyaa, Manpon Abuabu	Rev. D. E. Sam
Dadiasu Oyoko	Mr. Chas. Osam Pinanko
Brofoyedur, Manponsu, Subirsu, Eyiabirm, Eukuma	Rev. Samuel Bansom
Coomassis Rankur	Rev. Isaac Sackey
Ayisai Bibonbin, Wamasu, Fesu Ayanfur	Mr. Alfred E. Eshun
Salt Pond	Mr. M. D. Frans
Tafo, Anyiasin	Rev. E. B. Ando
Osiem	Mr. Isaac S. Benson
Asaman	Mr. J. Hayford
Kwabin	Mr. S. D. Opeyi
Koforidua	Rev. Geo. B. Enninful
Korakang	Mr. M. Aggrey
Seccondee	Rev. Ntedu Kyirbua
Accra	Rev. P. D. of suhene

Rev. W. W. Matthews, Secretary-Treasurer, Board of Foreign Missions,

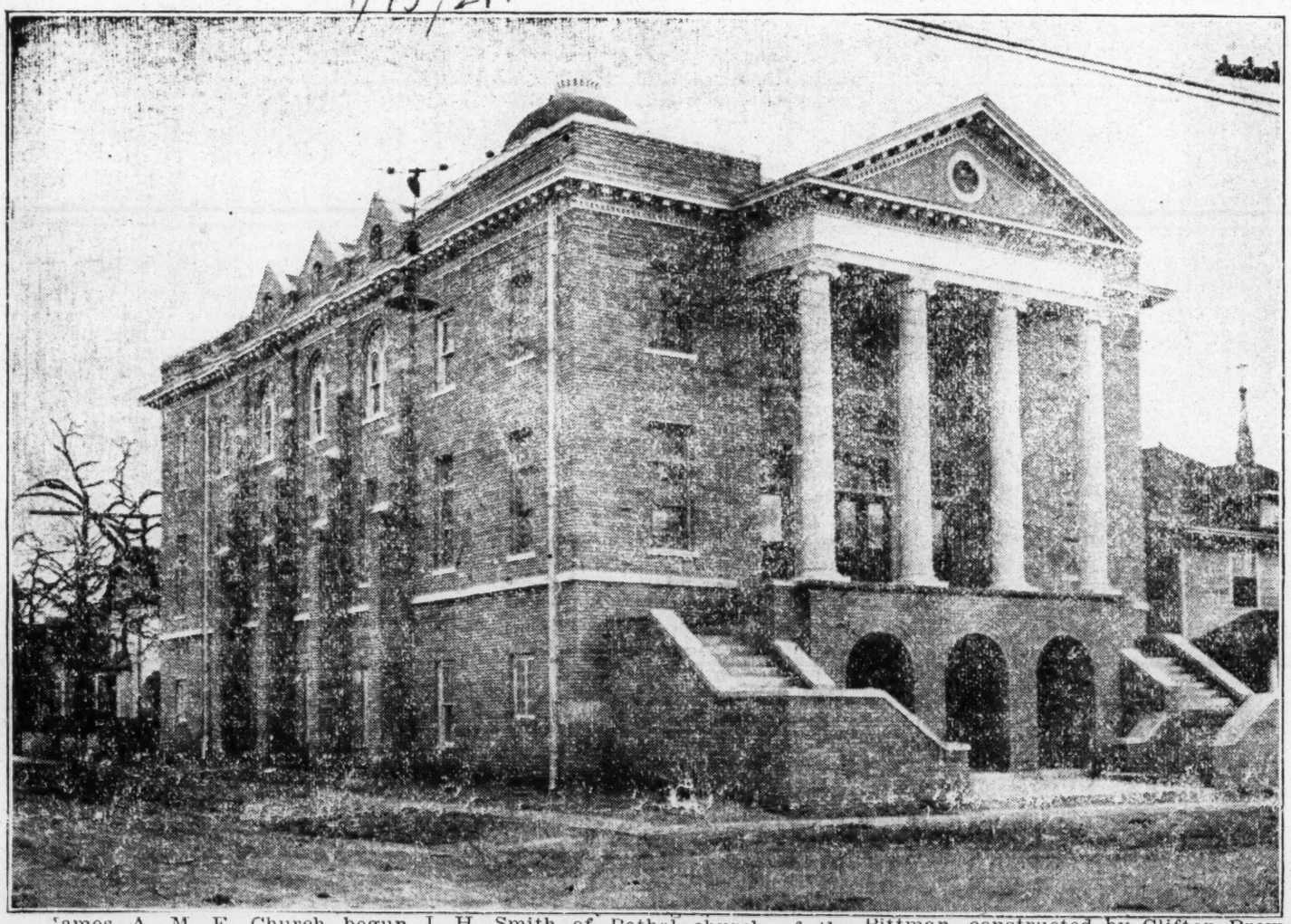
420 South Eleventh Street **Philadelphia, Pennsylvania.**

A.M.E.

Church - 1921.

Great Throngs Attend Dedication of New $50,000 St. James A. M. E. Church.

Dallas Express 1/15/21



James A. M. E. Church begun fifteen months ago, was opened to the public and formally dedicated Sunday. Beginning with the morning service and continuing throughout the day, great throngs of citizens of all denominations of the city and hundreds of out of town visitors crowded its aisles.

The dedication services began Sunday morning and lasted throughout the week. The following was the program for the week:

Sunday morning the service was in charge of the Pastor, Rev. C. W. Abington. Sunday afternoon the services were held by Rev. R. C. Walker of Corsicana, who brought his choir and a large portion of his membership to help in opening the new church. Sunday night, Reverend J. H. Smith of Bethel church of the city with his choir and entire congregation worshipped with the pastor and members of the new church and formally presented the beautiful window given by them.

Monday night, Rev. J. F. Williams of Waco, preached. Tuesday night all of the A. M. E. Churches of the city met in a joint celebration. Wednesday night, Rev. Johnson of Evening Chapel. Thursday night, Rev. Harper of St. John; Friday night, Rev. J. E. Edwards of Waxahachie held the services in the new building. Beginning with Sunday the 17th, local churches of all denominations will each have charge of the services on special nights of the whole week.

The New Church Building.

The church which cost approximately $50,000 was designed by W. Sidney Pittman, constructed by Clifton Brewer as contractor. Wired and lighted by Lemon Bros. Concreted and plastered by S. Johnson. Practically all of the work done on it was done by Negro workmen.

It is built of white press brick and is three stories in height consisting of basement which contains a well appointed dining room and kitchen, on furnished guest room, S. S. room, ladies' rest room, gents' toilet and reading room; the second floor is given over to the auditorium and balcony which are comfortably seated with most modern opera chairs. On this floor are the pastor's study and choir room. The total seating capacity is 850 persons.

The windows of the church are remarkable for their number and beauty. They are all made of art glass and were donated by members and friends of the church and out of town friends among whom are Mrs. Aaron Malone of Poro College, St. Louis; Mr. C. M. White, head of the American Woodmen; Dr. John R. Hawkins, Washington, D. C., Bishop Joshua Jones, Wilberforce, Ohio; The Woman's Home and Foreign Mission Society of South Carolina; Dr. J. W. Rankin, New York City, N. Y., Dr. R. R. Wright, Philadelphia, Penn. Mrs. C. E. W. Day, Dallas; Mr. and Mrs. L. Luckie; The Excelsior Mutual Benefit Assn., The American Mutual Benefit Assn., Mrs. Dr. F. A. Bryan, Prof. H. D. Winn, Rev. W. L. Dickson, Courts of Calanthe of Dallas, Mr. Enos Whittaker, and Bethel A. M. E. Church. The beautiful dome was donated by Wm. M. McDonald for his son.

The portico of the building is supported by four large columns which were donated by Mr. and Mrs. Chintz Moore, H. Strickland, S. Cofield, The Golden Chain of the World and Wm. Harris.

Membership Not Large.

From the standpoint of membership St. James is not a large church. It has only 325 on its rolls. This fact lends significance to their accomplishment. They began work 18 months ago and since that time they nor their pastor have ceased to work in every way possible to raise funds for its continuance. Members of the congregation and the pastor also have given of their money and have even spent many days as actual laborers on the building in order that the work might go forward to successful completion.

Bishops Council.

This church will entertain the Bishops Council and Connectional Assembly of the A. M. E. Church of the World during the month of February. This Council which will bring together more than two thousand of the leaders of Negro enterprise from all parts of the world has never before been brought to Texas.

The citizens, all of the organizations fraternal orders, clubs and associations of the city are heartily joining Rev. Abington and his members in making it a success. Already a committee of business men led by Dr. R. T. Hamilton is securing funds for its entertainment and the city generally is getting in readiness for its coming.

Christian Recorder 2/17/21

Recapitulation

Net Receipts of the Victory Rally:	
Ohio Annual Conference	$ 9327.18
North Ohio Conference	14191.49
Pittsburgh Annual Conference	13495.32
West Virginia Conference ..	1434.16
Faculty of Wilberforce Univ.	3330.00
Contributions from other friends of Wilberforce	3957.88
Grand Total, 3rd Episcopal District Victory Rally	$54736.03
Money sent to Dr. Jackson, Treasurer, and Mr. C. C. Jenkins, Secretary, for Victory Fund from all other sources whatsoever	6263.06
Grand Total in Cash from all sources	$51999.09

We hereby certify that the above amount as listed has been duly received into the treasury of Wilberforce University.

Signed,

C. C. JENKINS, Secretary,
T. H. JACKSON, Treasurer.

There were sufficient pledges to increase the above amount, had the pledges been paid, to the sum of $80,000. We are still holding those pledges against the parties making them, although up to this time they have not been redeemed.

We wish it distinctly understood that the particular purpose of this report is to report in detail the moneys sent to Bishop Jones from the Third Episcopal District and their friends, which he has striven to do as outlined above. Bishop Jones emphatically wants it understood that he will be glad to correct any error that the report may contain. So complicated was the effort, and so numerous the items for the several churches, and individuals, that some slight error is possible, although at this writing he thinks the report complete.

By means of the Victory Rally the Trustee Board on April 13, 1920, were enabled to pay off the entire debt of Wilberforce University, amounting to $29,000, and also the entire debt of Payne Theological Seminary, of nearly $3,000, and also to carry to our new building fund, $12,000, and give to the Seminary authorities $2,000 to aid in a new Seminary building. Moreover, we have been able to run the University from last April until now, paying all current expenses, and also meeting extra bills for housing surplus students, paying for the same. We are now appealing to our patrons and friends to help us put up a new dormitory for the girls, and one for the boys, and a new Science building which are absolute necessities.

Signed,

BISHOP J. H. JONES,

Bishop, 3rd Episcopal District and President Trustee Board of Wilberforce University.

Rev. Chas. H. Bundy, Cleveland, Ohio; Rev. W. T. Anderson, Cleveland, Ohio; Rev. W. B. Lee, Springfield, Ohio; Rev. George Maxwell, Xenia, Ohio; Rev. S. P. West, Ironton, Ohio; Rev. W. H. H. Butler, Washington, Pa.; Rev. W. H. Trust, Pittsburgh, Pa.; Rev. R. H. Morris, Pittsburgh, Pa.; Rev. C. A. McGhee, Parkersburg, W. V.; Rev. A. Smoot, Charleston, W. V.; Rev. R. H. Bumry, Pittsburgh, Pa.—Committee.

GENERAL EDUCATIONAL BOARD MEETING

Increased Receipts—Greater School Attendance—The Drive Commended—Aid From General Educational Boards of the Country—Secretary Jackson Commended

Christian Recorder 3/17/21

The General Board of Education of the A. M. E. Church met in Dallas, Texas, at St. James Church, February 16th, Bishop I. N. Ross, presiding. Devotional exercises were conducted by Revs. R. L. Pope, M. R.

(over)

(From other side)

Dixon and J. W. Walker. Rev. J. A. Jones of the 14th Episcopal District, was elected secretary.

The following committees were appointed for the organization:

Auditing—A. L. Moody, L. H. Smith and K. C. Holt.

Standardization, to act with the college presidents—J. W. Anderson, J. E. Thomas and H. E. Stewart.

Recommendations—J. W. Walker, C. A. McGhee and Jas. A. Johnson.

Executive Committee—R. L. Pope, M. R. Dixon, W. R. Roberts, M.D., and R. T. Gordan.

Bishops W. D. Chappelle, J. S. Flipper, W. A. Fountain, H. B. Parks and A. J. Carey were visitors to the meeting, each of whom made encouraging and helpful remarks.

Bishop Carey referred to the prospective change of the location of Turner College, from Shelbyville to Memphis, stating that some advanced steps have been taken in that direction. Bishop Fountain was of the opinion that the Board of Education was probably the most important of all the boards, and that it should take account of all the monies handled by the educational, financial and missionary departments, as it relates to the educational activities. Bishop Fountain also made request that the Board of Education would give its consent to have the Secretary of Education accompany him on his foreign field in South America and the Islands, that he might give official aid and influence with the government concerning our educational work.

Secretary A. S. Jackson submitted his report, whic hshowed the amount of cash handled for the fiscal year to be $22,265.93; total expended $17,149; balance on hand, $5,116.92. The report was referred to the auditing committee, which reported in regular form (see report).

The following papagraph in the Secretary's report will be of interest to the reader: "When I was elected at Kansas City eight years ago, not a single college under the supervision of this Board was getting a dollar from the large education foundations in the East. This year, Allen University will receive nearly $30,000; Morris Brown, more than $5,000; Wilberforce an indefinite amount; Western University and Edward Waters, fifteen hundred or more."

Reference was made to the Financial Drive, as follows: "The General Conference wisely acted when it decided to give fifty per cent of the Five Million to be raised to education. Nothing emphasizes more the awakening of the church to the great need of enlarging our Educational Plant. Your secretary has offered his services to the commissioners who are to put over this drive."

On motion of Dr. J. W. Walker, of Alabama, it became the sense of the Board that the great Five Million Dollar Drive be heartily endorsed, and that the Secretary of Education be requested to function in co-operation with the zone directors.

Dr. L. H. Smith, of Georgia, was recognized as the representative from the Sixth District, in the place of Dr. P. W. Greatheart, who had transferred to the 14th Episcopal District.

Dr. W. H. Mixon, of Alabama, was a visitor, and made remarks. He bore a communication from a committee representing Payne University, asking an appropriation of $1,500 for that institution, on account of a step taken recently, by the authorities toward an expansion, it appearing that a movement was on foot to move the school from Selma to a location near Montgomery, Ala. The matter was referred to the Secretary of Education.

Committee on Recommendations

The committee on recommendations offered the following, which were adopted:

(1) That three (3) college presidents from class A; two (2) from class B; and three (3) members from this board, shall constitute a committee on standardization, and arrange a curriculum for the uniform use of all our institutions.

(2) That the Secretary of Education be requested to accompany Bishop Fountain to South America and the Islands, and that the Board defray the expenses for the same.

(3) That at the last meeting of the quadrennium all the college presidents be called to meet the Board and report in detail the work of their respective schools and colleges.

(4) That each member in his respective district shall see to it that the history of said school shall be sent to the Secretary of Education.

(5) That the Board congratulates itself upon the appointment as chairman, the distinguished, amiable and genial prelate, Bishop I. N. Ross. A pledge of hearty support of the administration was voted.

Auditing Committee's Report

After paying Secretary A. S. Jackson the very highest tribute for his faithful service, the business-like manner with which he has handled the funds coming into his office, and for the far-sightedness and wisdom which has characterized the administration of his department, the following statistics were reported:

Brought forward	$ 1535.85
First District	1367.90
Second District	345.96
Third District	1370.91
Fourth District	1551.82
Fifth District	1520.52
Sixth District	3356.03
Seventh District	2325.29
Eighth District	1487.12
Ninth District	1486.74
Tenth District	1277.96
Eleventh District	674.09
Twelfth District	1552.93
Thirteenth District	345.40
Fourteenth District	1025.56
Fifteenth District	383.10
Eighteenth District	658.74
Total	$22,265.92
Expended for all purposes according to the law governing the department	17,149.00
Balance on hand	$ 5,116.92

J. A. JONES, Secretary,
Reporter.

BETHEL'S DISSATISFIED MEMBERS IN REVOLT ESTABLISH STRONG NEW INDEPENDENT METHODIST CHURCH

Mount Calvary Methodists Overflow Temporary New Church Home and Buy Great Plot of Harlem Property as Site of Future Temple—Leading Churchmen on Trustee Board

New York News 3/24/21

Tne Mount Calvary Independent Church was organized on January 16, 1921, by former officers and members of Bethel A. M. E. Church, who had become dissatisfied with existing conditions in that church and denomination. Since its organization, Mount Calvary has gone steadily forward, and today its membership is over 500 persons.

Some slight conception of the enthusiasm of these members may be had by the statement that $8,000 in actual cash was contributed by them in the first thirty days of their existence.

Lafayette Hall, the present place of worship, is entirely too small to accommodate the members and friends, and it is evident that a new place must be secured at once.

The church is fully organized in all departments.

Rev. Paris Daker, acting pastor, formerly of Philadelphia, Pa., is attracting many newcomers by his very inspiring sermons.

Mount Calvary Independent Methodist Church recently bought property located at the northwest corner of Seventh avenue and 139th street, upon which site an edifice is to be erected and used as a future church home.

This property is 100 feet by 100 feet, and is composed of six private houses, numbered as follows: 201 West 139th street, 203 West 139th street, 2382, 2384, 2386 and 2388 Seventh avenue.

The board of trustees is as follows: H. T. Sheppard, president; A. B. Roberts, Robert Whitehurst, R. L. Patterson, Lloyd Johnson, G. S. W. Baty, treasurer; Lloyd Mitchell, secretary.

Board of stewards: Isaac Daws, chairman; Edward Montgomery, secretary; George Kairson, David Fields, Edward Sherwood, S. P. Roberts, O. Lipscomb, George Deas, David T. Greene.

The Sunday School, under the direction of G. S. W. Baty and C. R. Rahming, with Miss Lillian Wigfall, secretary, is very large and enthusiastic, and meets at 2 p. m.

The Christian Endeavor, of which James Smith is president and Mrs. Ethel McMahon, secretary, has very interesting meetings at 6:30 p. m.

The choir, under the leadership of Prof. Sidney Woodward, is composed of 35 voices.

Stewardesses, Sr., Mrs. Ella Thomas, president.

Stewardesses, Jr., Mrs. Hattie Howard, president.

Male Usher Board, Sr., W. H. Thomas, president; James Smith, secretary

Male Usher Board, Jr., Joseph Hicks president; Alfred Clemens, secretary

Female Usher Board, Miss M. M Haynes, president; Miss Lottie Hughes, secretary.

In addition to the above named officials, many clubs and circles have been formed, and all are actively at work.

The future of this organization is indeed bright, and much real work in charity and community service will be rendered, and our city will be benefited and uplifted by an organization whose paramount thought and desire is to spread the Gospel of the Lowly Nazarene.

NEGRO CONFERENCE ENDS FRIDAY NIGHT

Constitution 3/19/21

The session of the South Atlantic District conference was featured yesterday by the annual address by Rev. L. A. Townsley, presiding elder. He emphasized the importance of the ministers being active in informing their congregations of the importance of sanitation and education of their children. The large death-rate of the colored people of America is due to ignorance of laws of hygiene, he declared.

Rev. R. H. Ward, pastor of Allen Temple, A. M. E. church, read the report on the state of the country. This report showed that the number of efficient colored teachers, for public schools in the cities and especially in rural districts, was inadequate. The report showed that this condition can be remedied by the colored people extending aid to the schools.

Revs. J. A. Lindsay and C. G. Gray delivered interesting addresses on the progress of the negro in America. The conference closed Friday with appropriate exercises

DR. SCARBOROUGH SAILS ON CARMANIA FOR EUROPE

Chicago Defender 7/23/21

New York, July 22.—Dr. W. S. Scarborough sailed Saturday on the transatlantic liner Carmania of the Cunard line for Liverpool, England.

While in Europe the doctor will represent the United States at several different conferences. The first meeting which Dr. Scarborough will attend will be that of the Philological and Archaelogical associations at the annual session of the International Classical Society, to be held at Cambridge University, Cambridge, England. Before returning he will also attend as a delegate the Ecumenical Conference to be held in Edinburgh, Scotland. After touring through Greece and Italy the doctor intends coming home, probably late in October.

Church - 1921.

A.M.E.

ASSIGNMENTS OF THE BISHOPS OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

Bishop B. T. Tanner, D. D., Retired.

Southern Christian Recorder 5/28/21

CHURCH HISTORIAN
Bishop C. S. Smith, D. D., M. D., 87 Alexandine Ave., Detroit, Mich.

FIRST EPISCOPAL DISTRICT
Bishop Wm. H. Heard, D. D., 1426 Rockland St., Philadelphia, Pa.

SECOND EPISCOPAL DISTRICT
Bishop J. Albert Johnson, D. D., 1412 N. 18th St., Philadelphia, Pa.

THIRD EPISCOPAL DISTRICT
Bishop Joshua H. Jones, D. D., Wilberforce, Ohio.

FOURTH EPISCOPAL DISTRICT
Bishop L. J. Coppin, D. D., 1913 Bainbridge St., Philadelphia, Pa.

FIFTH EPISCOPAL DISTRICT
Bishop H. Blanton Parks, D. D., 3312 Calumet Ave. Chicago, Ill.

SIXTH EPISCOPAL DISTRICT
Bishop Joseph S. Flipper, D. D., 401 Houston St. Atlanta, Ga.

SEVENTH EPISCOPAL DISTRICT
Bishop Wm. D. Chappelle, D. D., 1208 Hardin St., Columbia, S. C.

EIGHTH EPISCOPAL DISTRICT
Bishop William W. Beckett, D. D., 378 Culberland St., Brooklyn, N. Y.

NINTH EPISCOPAL DISTRICT
Bishop Benjamin F. Lee, D. D., Wilberforce, Ohio.

TENTH EPISCOPAL DISTRICT
Bishop William D. Johnson, D. D., Plains, Ga.

ELEVENTH EPISCOPAL DISTRICT
Bishop John Hurst, D. D., 1808 McCullock St., Baltimore, Md.

TWELFTH EPISCOPAL DISTRICT
Bishop Isaac N. Ross, D. D., 1616 15th St. N. W., Washington, D. C.

THIRTEENTH EPISCOPAL DISTRICT
Bishop H. B. Parks, D. D., and Bishop Wm. A. Fountain, D. D.,

FOURTEENTH EPISCOPAL DISTRICT
Bishop Archibald J. Carey, D. D., 3428 Vernon Ave., Chicago, Ill.

FIFTEENTH EPISTOPAL DISTRICT
Bishop James M. Connor, D. D., 1519 Pulaski St., Little Rock, Ark.

SIXTEENTH EPISCOPAL DISTRICT
Bishop W. Sampson Brooks, D. D.
Freetown Sierra-Leon, West Africa.

SEVENTEENTH EPISCOPAL DISTRICT
Bishop William T. Vernon, D. D.
2 Hanover St., Cape Town, S. Africa.

EIGHTEENTH EPISCOPAL DISTRICT
Bishop William A. Fountain, D. D., 418 Houston, St. Atlanta, Ga.

A. M. E. Bishops Meet At Chicago

East Tennessean 6/30/21

(By Associated Negro Press.)

Chicago, June 27.—Racial adjustment was the principal topic discussed at the A. M. E. church's Bishop's Council which closed its annual meeting here last Saturday morning. The Council met in the old historic Bethel church and the sessions were largely attended by the public. Organic Union and Fraternal Union were the other big topics discussed.

The question of Organic Union with other large bodies of Methodists was the mostly wamly debated by the Council. While the question was laid aside for the present it was earnestly presented as one of "the more vital questions now confronting Methodism throughout the world.

On the other hand Fraternal Union was advocated, and the secretary of the Council, Bishop J. Albert of Philadelphia, was instructed to conduct such correspondence as would encourage the favorable action of all Methodists on this particular matter.

The bishops in attendance at the Council were :Benjamin F. Lee, of Wilberforce, Ohio; Levi J. Coppin, of Philadelphia, Pa.; C. S. Smith, of Detroit, Mich.; William H. Heard, of Philadelphia, Pa.; John R. Hurst, of Baltimore, Md.; I. N. Ross, of Washington, D. C.; A. J. Carey, of Chicago, Ill.; W. W. Beckett, of Brooklyn, N. Y.; W. D. Chappelle, of Columbia, S. C.; J. M. Connor, of Little Rock, Ark.; W. D. Johnson, of Plains, Ga.; W. A. Fountain, of Atlanta, Ga.. and J. Albert Johnson, of Philadelphia, Pa.

The Connectional Council, comprised of the heads of departments of the church also held sessions during the week. Among the more prominent men in attendance were: Dr. Beverdy C. Ranson, editor of the A. M. E. church Review; Dr. John R. Hawkins, the general financial secretary of the church; Dr. R. R. Wright, editor of the Christian Recorder, the official organ of the connection.

Seen and Heard at the Bishops' Council.

All of the bishops were present ercept Bishops Tanner, Vernon and Brooks. Bishop Tenner was ill; Bishop Vernon was in Africa and Bishop Brooks was engaged in a record breaking trip from Africa in order to reach the Council on time. The delay of twenty-four hours in quarantine at New York, after a twenty day dash from the Black Continent was heart breaking and the entire council and Conference were watching his progress.

The Connection Council reminded one very much of a poltical "pow-wow.' 'The brethren were gathered in groups of twos and threes, rolling logs for the next general conference.

The venerable Bishop B. F. Lee, the scholarly J. Albert Johnson, together with other associates on the board, lent an air of dignity to the occasion which Chicago appreciated. Bishop Levi J. Coppin was the active host and was seconded most ably by Bishop Archibald J. Carey, who because of his residence and power in Chicago, was able to turn the keys of the city over to the Council. He had Mayor William Hale Thompson present them at the Quinn Chapel Welcome banquet —Rev. tSewart, host.

The younger men were great in evidence. Rev. Noah W. Williams, brilliant pastor of Bethel of Louisville, was mentioned as the most likely candidate for missionary secretary. Financial Secretary John R. Hawkins had to return home before the session was over because of the illness of his wife.

Among the younger men who were most active were the Rev. Charles Summer Williams, eBhel, Indianapolis; The Rev. Montrose Thornton, Bethel, New York; The Rev. John A. Grugg, Pres. Wilberforce, Ohio; Dr. Carl Tanner, Washington, D. C., Methopolitan church; The Rev. J. A. Hill, St. Paul. Nashville; The Rev. A. S. Jackson, Com. of Education; The Rev. H. A. Newsome, Selma, Ala; The Rev. S. S. Morris, Norfolk, General Secretary; The Rev. Ira T. Bryant carried a cane as large as himself and a dignity as great as any Bishop.

(over)

(From over)

A frequent topic was the commercial future of the Race, and great interest was manifested in the Christian Furniture company, an organization for the manufacture of church furniture, stained glass, etc. The company is headed by Rev. R. W. C. Christian, of Washington, D. C., who for twenty years has been selling Colored churches pipe organs and fixtures, running into fabulous sums yearly. The consensus of opinion as enthusiastically expressed at the banquet which the Rev. Christian tendered visiting ministers in the Hotel Vincinnes dinng room, was that ths venture offered one of the finest business opportunities the Race has known. Many of the ministers subscribed for stock and became representatives. The offices of the company are located at 3425 Indiana avenue.

Rev. Jamieson and Rev. H. F. Sydes of the $5,000,000 drive, were on the job, J. E. Moorland, international Y. M. C. A. secretary was an interesting visitor. Rev. S. T. Birt and his flock at Bethel handled the sessions with efficiency, and the Chicago "I will" spirit. Bishop Parks also at home, vied with Bishop Connor in radiating energy.

At the Christian banquet were noted Bishop Heard, Rev. John Harmon, Atlanta, Ga.; Rev. S. G. Baker, editor Messenger-Forum, Jasksonville, Fla.; Rev. L. R. Parker, Marietta, Ga.; Rev. R. H. Ward, Atlanta, Ga.; R. R. Wright, Jr., Philadelphia; Rev. G. W. Williams, Dublin, Ga.; Rev. C. F. Duhart, of Sandersville, Ga.; Rev T. J. Linton, Atlanta, Ga.; Rev. D. A. Penin Georgetown, S. Car.; Solomon Porter Hood, Trenton, N. J.; Rev. Jno. J. Morantz, Vicksburg, Miss.; Rev. N. W. Williams and many others.

A. M. E. BISHOPS HOLD FOUR-DAY COUNCIL IN CITY

Connectional Council Takes Strong Stand Against Race Prejudice

7/2/21 Chicago Defender

The meetings of the connectional council of the African Methodist Episcopal church in this city from June 22 to June 26 were marked by two particularly important stands on church polity. One, voiced by Rev. Dr. C. S. Williams of the Fourth Episcopal district and seconded by many other attending delegates, acclaimed the present day ministry as banded together and standing four square on the race question and sounded the death knell of the pussyfooting of the past fifty years. The other, announced by Rev. Dr. Thomas H. Jackson, dean at Wilberforce university, called upon the men in the churches of African Methodism to study their subjects—the men and women and boys and girls in the church.

The connectional council, of which Rev. Dr. H. Y. Tooks of Jacksonville, Fla., is president and Rev. Dr. J. A. Lindsay of Atlanta, Ga., is secretary, meets during the semi-annual session of the bishops' council which is behind closed doors and besides the general officers of the church who are present has in attendance between 500 and 600 of the most prominent pastors from all parts of the world.

Sessions of Council

The work of the council, which was nonlegislative, as announced by the president, was divided into morning, afternoon and evening sessions. The visiting delegates were tendered a banquet in Quinn chapel by the Chicago churches upon the day of their arrival. Thursday morning the sessions proper opened in the auditorium of Bethel church. In the afternoon the ministers' connectional council began its work. Thursday night a grand musical was given at the Auditorium Theater under the direction of Prof. James A. Mundy, who is the leader of the Bethel church choir. Friday morning the council resumed its sessions. In the evening delegates were entertained at the Institutional church. Saturday was given over to sightseeing, Sunday, in the afternoon, the great $5,000,000 educational drive was formally launched at the Eighth Regiment armory.

Bishop C. S. Smith declared amid applause that the men of the church have got to look the problems of the Race in the face and fight them with the courage to do or to die. He quoted from the last words of John Brown, the immortal abolitionist, "Without the shedding of blood, there is no redemption for a people." He recounted the story of the men who had built the church by fighting and of the fighting boys who had gone overseas to help whip Germany. These men, in the words of the divine, were unafraid. He made it clear that the African Methodist Episcopal church wants no more "Uncle Tom preachers."

Study Subjects

Dr. Jackson of Wilberforce spoke of the relation of the preacher to the people. "Too many men in the churches," he asserted, "are studying the texts in the Bible as their subjects and are utterly oblivious of the human element, the man and the woman, in the church. The pastor who would be a true minister to those he is elected to serve must study the individual, must study psychology, must have a well founded knowledge of the various influences of work and of play that affect the members of his congregation. Each man, woman, boy or girl in the church is a subject to be studied."

Several resolutions were indorsed or received as information by the council. The council voted to indorse the proposal of Dr. R. R. Wright of Philadelphia to have the A. M. E. churches of America take a part in the $75,000,000 campaign which the city of Philadelphia is conducting toward the celebration of the 150th anniversary of the Declaration of Independence in that city. Another resolution urging aid for Payne Theological Seminary was received as information. Telegrams were sent to both Bishops Jones and Tanner. Bishop Jones was unable to be present at the council meetings on account of illness. Richard W. Bundy of Cleveland, Ohio, secretary of the legation at Monrovia, Liberia, was indorsed by the council to be the next consul general to that country.

The delegates in their various speeches indicated that the campaign for general officers at the next general conference which will probably be held in Louisville, Ky., in 1924, will be one of the most significant in the history of the church. Already there is a long list of "favorite sons" whose backers are indorsing them for episcopal honors. Among those so far mentioned have been R. A. Grant of Florida, J. J. Morant of Mississippi, R. W. Mance of South Carolina, J. A. Lindsay of Georgia, J. W. Wheeler of Pennsylvania, J. W. Jamleson of Illinois, Reverdy Ransom of New Jersey, Carl Tanner of the District of Columbia, A. H. Hill of Arkansas and E. H. Hunter of Virginia.

A. M. E. Bishops Council Closes Session

Racial Adjustment Discussed

7/2/21 Washington (D.C.) Advocate

By The Associated Negro Press.

Chicago, Ill., June 28.—Racial adjustment was the principal topic discussed at the A. M. E. Church Bishops' Council, which closed its annual meeting here last Saturday morning. The council met in the old historic Bethel Church and the sessions were largely attended by the public. Organic union ad fraternal union were the other big topics discussed.

The question of organic union with other large bodies of Methodists was the most warmly debated by the council. While the question was laid aside for the present it was earnestly presented as one of "the more vital questions now confronting Methodism throughout the world.

On the other hand, fraternal union was advocated, and the secretary of the council, Bishop J. Albert, of Philadelphia, was instructed to conduct such correspondence as would encourage the favorable action of all Methodists on this particular matter.

The bishops in attendance at the council were: Benjamin F. Lee, of Wilberforce, Ohio; Levi J. Coppin, of Philadelphia; C. S. Smith, of Detroit, Mich.; William H. Heard, of Philadelphia; John R. Hurst, of Baltimore, Md.; I. N. Ross, of Washington, D. C.; A. J. Carey, of Chicago, Ill; H. B. Parks, of Chicago, Ill.; W. W. Beckett, of Brooklyn, N. Y.; W. D. Chappelle, of Columbia, S. C.; J. M. Conner, of Little Rock, Ark.; W. D. Johnson, of Plains, Ga.; W. A. Fountain, of Atlanta, Ga., and J. Albert Johnson, of Philadelphia.

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The connection council reminded one very much of a political "pow-wow." The brethren were gathered in groups of twos and threes, rolling logs for the next general conference.

The venerable Bishop B. F. Lee, the scholarly J. Albert Johnson, together with other associates on the bench, lent an air of dignity to the occasion which Chicago appreciated. Bishop Levi J. Coppin was the active host and was seconded most ably by Bishop Archibald J. Carey, who because of his residence and power in Chicago, was able to turn the keys of the city over to the council. He had Mayor William Hale Thompson present them at the Quinn Chapel welcome banquet. Rev. Stewart, host.

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A frequent topic was the commercial future of the race, and great interest was manifested in the Christian Furniture Company, an organization for the manufacture of church furniture, stained glass, etc. The company is headed by Rev. R. W. C. Christian of Washington, D. C., who, for 20 years has been selling colored churches pipe organs and fixtures, running into fabulous sums yearly. The concensus of opinion as enthusiastically expressed at the banquet which the Rev. Christian tendered visiting ministers in the Hotel Vincennes dining-room, was that this venture offered one of the finest business opportunities the race has known. Many of the ministers subscribed for stock and became representatives. The offices of the company are located at 3425 Indiana avenue.

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Church - 1921.

Baptist.

NATIONAL BAPTIST PUBLISHING BOARD TO ENLARGE ITS PLANT TO MEET THE DEMANDS OF THE DENOMINATION.

Nashville, Tenn., (National Negro Press Association Service.)—One Hundred and Fifty Thousand Dollars will be spent by the National Baptist Publishing Board in the enlargement of its plant, according to a statement given out here after a special meting of the Board held recently. It is understood that this action was taken after a thorough canvass of the situation and after the splendid report from Secretary R. H. Boyd of the Board, who, although in Florida, spending a part of tne winter, was represented by the assistant secretary, who gave a detailed account of the rapid increase of the business and showed that it was impossible to cope with the increase unless additional modern and improved machiney be installed immediately. It is undestood that the Board has planned this tremendous expansion after having been assured that it meant the increase of more than two hundred thousand dollars worth of business annually.

There issues from the institution millions of pages of religious printed mater annually, and this together with the already large force of employees of the institution occupying seven buildings in Nashville, has been regarded as the leading printing and publishing plant among members of the race in the world. To meet this, the Board authorized a refunding and improvement bond issue of one hundred and fifty thousand dollars to be discounted at seven and one-half per cent maturing in five years drawing six per cent interest annually. Information comes right from the institution that practically the entire issue has been provided for, but that the chairman of the Publishing Board, Rev. C. H. Clark, D. D., felt that some of this bond issue should go to the laity who might care to be owners of this first refunding and improvement issue.

Contracts are said to have already ben drawn for sixteen car loads of print paper and that preparations are being made to expedite the printing and binding of more than thirty different denominational books that are the best sellers, the plates of which are held at the National Baptist Publishing Board's plant. It is said that these books can only be purchased from this institution, and that orders for more than $70,000.00 worth are already in hand. It is further stated that the plans carry with them the renovating of the buildings, making it so tha one foreman or chief clerk will have charge of each floor, thus over-seeing the entire floor or one-fourth of the plant.

Rev. Dr. R. H. Boyd, the secretary-treasurer and manager, could not be reached, but at his office it was learned that the facts are authentic.

New Tribune 1/22/21

AUGUSTA, GA.

Augusta, Ga.—The friends of Rev. Dr. Charles T. Walker, pastor of Tabernacle Baptist Church, Gwinnett and Harrison streets, are rejoicing at news that the magnificent new church edifice will be entirely finished within the next month or so. The Standard Life Insurance Co., of Atlanta has just made a loan to the church of $35,000 with which to complete the structure.

The Lenox Stock Co., owners of the newly completed Lenox Theatre has effected a loan of $40,000 from the Standard Life Insurance Co.

NEGRO CHURCH DRAFTS REPORT OF PAST YEAR

The annual report of the Wheat Street Baptist church in review of the work of the past year and to outline the program for the coming year is as follows:

New members added during the year 342; deaths 42; total number of officials of the church 506; spent for Bible conference, charity, home mission, foreign mission, education, evangelism, $7,631.54. Cash receipts from various departments for the year reached a total of $35,521.42. Of this amount $8,260.10 was raised on the new building fund.

It is thought that work upon the new building may be started in the early spring. The total amount on hand for the new building is $32,549.86. Rev. J. James Bryant, pastor in charge, states that the church has a membership of 6,162, and that this is the largest membership among negroes in Georgia.

THE GREAT CONTEST OF THE ARKANSAS STATE BAPTIST SUNDAY SCHOOL CONVENTION IS ON

Baptist Vanguard 3/10/21

The greatest of contests is on. The Sunday School workers in the different districts in the state has been secretely plotting since it was announced by the executive board that there would be a contest at the forth coming Sunday School Convention in Fordyce, next June. The office of the Recording Secretary has been flooded with letters from the different district announcing that they were in the race. Representative from Ozan District, Antioch, Union Lafayett and Miller. I may as well say from all the districts are enthusiastic of the prospect of taking first prize. Read the rules of the contest in another column in this paper, and if you are not already one of the contestants join the throng.

Let every Local Superintendent, School worker get on the job and remain on it until the job has been finished. This is the opportunity of the Sunday School folks to prove what they can and will do. FIVE tary at once and the list will be made out and published in the columns of this paper until the convention. Let us hear from you. The names of the Contestants for the prizes will be published in this paper later. Don't forget now, the Sunday School Workers are still on trial.

H. W. Holloway, Rec. Sec.

THE SOUTHEAST INDUSTRIAL BAPTIST ACADEMY, HOLDS A SUCCESSFUL REVIVAL

Dermott, Arkansas, March 9, 1921.
To the Baptist Vanguard,
Little Rock, Arkansas.
Dear Editor:—

Please permit to say through our State Organ that the annual revival last week at the Southeastern Industrial Baptist Academy was a great spiritual feast, and a wonderful success. The teachers and pupils joined most heartily in the soul winning campaign. The prayer services were glorious hours. The singing and the Bible readings inspired the hearts of all who came. Reverends J. H. Hinton, F. I. Jones and A. W. Robinson each preached for us a sermon; while the writer let God use him to bring forth a convincing gospel message, whenever it was necessary, and God was glorified.

The meeting was a marvelous blessing to the whole school, and resulted in twenty-seven confessionsand increased strength to all the Christians in attendance. The sentiment made for simple consecrated service can not be estimated now; but it will beam out in fruitful lives of service in years to come. Thus by the daily example of Christian living and teaching and special revivals, the Academy is endeavoring, in the lives of her students, to give to the world the highest type of citizen; for we believe with the heart surrendered to the blessed Christ, then educated head and hand, the individual will fit in the community life in which he lives.

The work of the Institution generally is very gratifying to the noble christian workers of our great district. Notwithstanding the serious losses we have sustained, the spirit for greater service is high and God is blessing us. The contractor, with a force of men, is going forward with the work of the new administration building and we can see that relief will come. Pray for us.

Yours very truly,
S. F. Nelson, Principal

NOTICE

Rev. E. H. Copeland, Helena, Ark., is an authorized agent of the Vanguard. Give him your subscription for the paper.

NOTICE.

To Whom This May Concern:

This is to certify that Sister Lucile Fairly is appointed to do missionary work for the Arkansas Baptist women's association, any favor you see fit to render for the uplift of mankind and the cause of Christ shall be gratefully received.

Very respectfully,
Mrs. S. C. Shanks, Pres.
Mr.s E. B. Brown, Sec.

LITTLE ROCK ARK GAZETTE
JUNE 18, 1921

NEGRO BAPTISTS PRESENT PROGRAM

Departmental Meetings of Sunday School Workers Also Are Held.

A literary program consisting of poems, musical and vocal solos and a number of short addresses was given at the evening session of the National Baptist Sunday School Association at the First Baptist church, negro, last night. The mass meeting scheduled for last night was postponed until Sunday afternoon.

The program for the meeting of the National Baptist Association, which will be held in New Orleans in September, was arranged at a meeting of the Executive Committee of the association yesterday afternoon. The New Orleans convention is a convention of negro Baptist churches.

Following a short devotional exercise at the church at 9 o'clock yesterday morning, the association adjourned to Philander Smith College, where the departmental conferences were held until late yesterday afternoon. Departmental conferences will be in session at the college again today.

Attendance at the convention this year is far below the average, officials of the association say, and has not reached the number expected here The decreased attendance, the official believe, is due to the general financial depression over the country rather not to a waning interest in the association. Representatives are present from 20 states.

ST PAUL MINN PRESS
JULY 14, 1921

BAPTIST SOCIETY MEETS.

Tri-State Colored Association Opens Convention Here.

Wednesday marked the opening session of the Tri-State Baptist Association (colored) convention, held in Pilgrim Baptist church, when delegates from Minnesota, Wisconsin and South Dakota were in attendance. The Baptist Women's auxiliary of the association met during the day and discussed means of enlisting cooperation of Baptist women in fostering educational work as well as industrial and missionary work.

Officials of the auxiliary are: Mrs. H. C. Parson, president; Mrs. E. Hudson, vice president; Mrs. William Saunders, secretary; Mrs. Kate Anderson, assistant secretary; Mrs. Rodgers, corresponding secretary; Mrs. Golden, treasurer, and Mrs. Hardman, second vice president.

The convention will continue until Friday night, when Rev. James A. Myers will give an address.

CHICAGO ILL CHRONICLE Baptist
MAY 21, 1921

Notable gro Baptists

Rev. [illegible] J. Watson came to the torate of Pilgrim Baptist church, Chicago, May 12, 1920. At that time the church had 643 members and worshiped in an old, inadequate, and rented building. During the year the membership has reached 3,106 and, by the aid of the Baptist Executive Council and other denominational societies, the large synagogue at Thirty-third and Indiana Avenue has been purchased at a cost of $75,000. The church itself has provided about $12,000 for the same within the last six months.

Although the auditorium seats 2,000

over

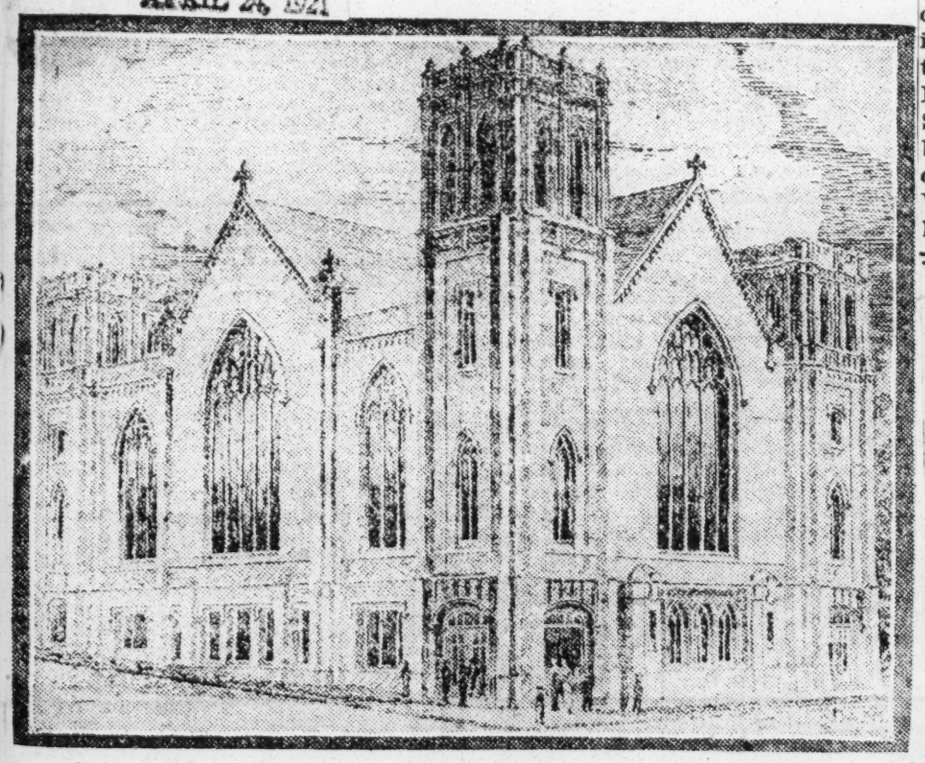
(From over)
people, it is packed every Sunday morning and an overflow service of several hundred is held in the lower vestry.

In order to complete payment for this property, pay interest charges, and provide for current expenses for three years, Rev. F. H. Divine was asked to lead a campaign, May 4 to 8, for $100,000, of which $70,000 is to cover the debt and interest and $30,000 is for an operating budget. The people responded heartily and when the pledges were all in Sunday evening, May 8, they amounted to $157,780.

Negroes To Build Fine Church

Big Flock To Spend $150,000

ATLANTA GA AM
APRIL 24, 1921



An architect's sketch of the proposed new church of the Wheat Street Baptist Congregation, one of the largest negro churches in the South.

A new church to cost $150,000 will be erected in Auburn avenue by Wheat street Baptist Church, Atlanta's largest negro congregation, said to be the largest church in the South. Excavation has been begun and actual construction will begin in May, according to the architects, S. S. Daniell and R. L. Beutell.

With 6,000 members, the pastor, the Rev. T. James Bryant, said he thought the entire cost of the building could be raised within the congregation. His unique plan is to have every member pay one dollar down and a dollar a week until the structure is completed.

The new building is expected to be the most modern negro church in the world. A main auditorium seating 2000, a spacious Sunday school plant, and a parsonage are among the structures, which will be of limestone and terra cotta.

The main auditorium of the Sunday school will seat 1200 while 22 individual class and department rooms will house several hundred more. Rest rooms, committee rooms, halls for kindergarten and recreation, and a dining room will be included in the main church structure.

Daniell and Beutell were awarded the contract as architects after a competition in which twelve architects were entered including a large New York firm.

NATIONAL BAPTIST SUNDAY SCHOOL CONVENTION AND B. Y. P. U. DRAW LARGE ATTENDANCE.

MANY DISTINGISHED MEN AND WOMEN IN ATTENDENCE.

Kansas City Sun 6/25/21.

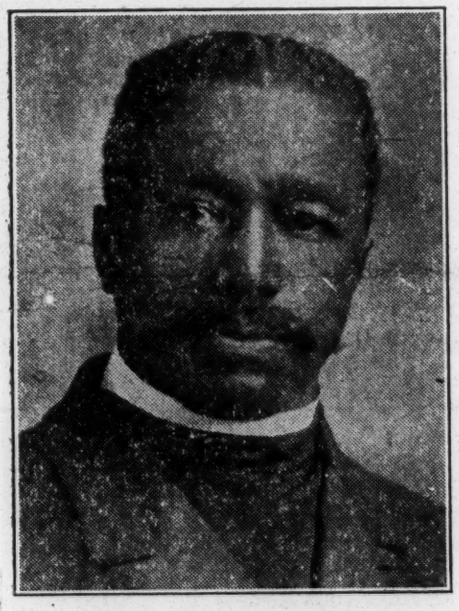
The 16th annual session of the Sunday School and B. Y. P. U. Congress of the National Baptist Convention is in session in this City this week in the spacious auditorium of the Second Baptist Church of which the Rev. Mr. S. W. Bacote is pastor. Delegates began arriving as early as last Sunday and at the opening session last Wednesday morning, several hundred had reported. The sessions began with a song service conducted by E. W. T. Isaacs Jr. Music director with Scripture reading by Rev. E. Arlington Wilson of Dallas, Tex. with the invocation by Rev. J. W. Gayden of Melzona, Miss. The welcome address was delivered by Rev. J. C. Patton and responded to by Rev. Wilson of El Paso, Texas.

In the evening Rev. B. J. Perkins D. D. of Memphis told of the work of the Church Extension Board and other addresses were given by the Rev. P. J. Bryant D. D. of Atlanta, Ga., and the Rev. C. A. Grear of Jackson, Miss.

On Thursday after the usual opening program Dr. W. F. Lovelace of Wynne, Ark. spoke on the work of the Home Mission Board. Dr. C. H. Perry of Louisville, Ky. spoke on the "Cradle Roll" and the President read his annual address, which was to be fgllowed by the election of officers. The Missionary sermon on Thursday evening was delivered by Rev. C. L. Fisher of the famous 16th Street Baptist Church, Birmingham, Ala.

On Friday addresses were to be given by Mrs. Viola T. Hill, Rev. C. H. Parish, T. J. Bryant and E. G. Mason. While in the evening Rev. A. C. Capers D. D. of Sapulpa, Okla., Dr. E. J. Watson of Chicago and Rev. L. G. Jordan of the Foreign Mission Board were to speak. Dr. S. W. Ellington was scheduled to deliver an address on "The Boy Problem" while the Educational sermon was assigned to the Rev. J. R. Burgette of Houston, Texas. Also an address will be given by the race's most famous woman educator, Miss Nannie Burroughs of Washington, D. C.

A delightful outing has been arranged for Saturday afternoon for the delegates while in the evening a musical and literary program will be given. On Sunday the prominent ministers will be assigned to the various Ccurches of the City while Dr. S. M. Vass assisted by Dr. R. P. Hudson will, at 9:30 in the auditorium of the Church conduct a Model Sunday School. The Annual sermon will be preached at 1:00 A. M. by the Rev. D. W. Cannon of Atlanta, Ga. President, assisted by Rev. W. H. Jernagin D. D. of Washington, D. C. On Sunday afternoon will be a general Mass Meeting at which time many short snappppy and eloquent addresses will be delivered. Dr. Bacote and his people are entertaining the Convention in magnificent style and nothing but words of praise are heard on every hand.



REV. S. W. TOLES

Who is leaving for Vicksburg, Miss. to take charge of work in the new Field to which he has been called. New Hope Baptist Church feels sad in saying farewell to one of the best instructive preachers in the two Cities.

Among the prominent delegates attending the National Baptist Sunday School and B. Y. P. U. Convention are the following:

Dr. E. C. Morris, president of the National Convention.

Rev. D. W. Cannon president of Sunday School and B. Y. P. U. Congress.

Dr. J. T. Brown editorial secretary of Sunday School Board.

Dr. E. W. D. Isaccs, corresponding secretary of B. Y. P. U. Board.

Prof. R. B. Hudson, secretary of National Baptist Convention.

Prof. C. S. Thompson, secretary of Florida.

Dr. J. T. Caston, president of Mo State Convention.

Convention of Baptists Under Way

Chicago Defender

The National Baptist convention has begun its sessions. Delegates on a score of special trains from all parts of the South have arrived in the city. The presence of the leading dignitaries of the church has been announced.

Tuesday night the usual pre-convention meeting was held in the 8th Regiment armory, 35th and Forest avenue. According to the program for the evening President King of Liberia was to have been present, but was prevented from keeping his engagement by unforeseen developments. Several other speakers did ample justice to the requirements of the occasion. The address of the evening was delivered by Dr. Sutton E. Griggs of Memphis, Tenn.

He paid tribute to the spirit of Chicago as one of enterprise which had caused the world to pulsate, to Dr. Williams of Olivet as the prop of the world's largest Baptist congregation and to the boys of the old Eighth who drank the liquid flame of war.

Announcing Tennessee as the Marne of the Race situation here in America, the scholar from Memphis declared that in view of the solidarity of the Anglo-Saxon race it is useless for us to have faith in it and believe that one strong group of whites will fight another group where only our interests are involved. Despite his profession of being an optimist, he could see no hope for equal suffrage in the South, which would mean Race governors, mayors, sheriffs and so on. Education he decried as the secret responsible for the prolonged ascendency of the so-called advanced races. That secret he called the "secret of the ages".

Wednesday morning at another meeting in the armory the delegates were welcomed to the city by Editor R. S. Abbott. In his speech Mr. Abbott laid close emphasis upon the natural bonds of unity which have made the church and the press such great forces in advancement.

Church – 1921.

Baptist

NATIONAL BAPTIST CONVENTION OPENS

Forty-first Annual Session Begins at New Orleans, La., at Twelve O'clock Wednesday

Nashville Globe 9/9/21

THOUSANDS OF MESSENGERS PRESENT—FORTY-TWO STATES REPRESENTED

New Orleans, La. Sept. 7th. (Special) Thousands of Baptist from forty-one states in the Union are here in the forty-first annual Convention. The Crescent City is all decorated for the occasion. Special trains and special coaches bearing delegations have been arriving in this city since Tuesday morning. There was an auspic opening of the Convention at twelve o'clock today when Rev. Edward P. Jones of Evanston, Illionis called the body together. There was a fevent devotion conducted by Dr. Campbell of South Carolina, and Dr. Bloodworth of Tennessee. President Jones made a brief announcement and appointed his committees on the various phases of convention work.

Nothing was done in the way of legislation until the committees reported. There was an introductory sermon by Dr. Drane of Illinois. While the commitees were out deliberating, the spiritual atmosphers was at its highest pitch, and the great National Baptist Chorus rendered many selections. There were more than five hundred voices rendering selections from the songs of Negro origin. The morning service went up until two in the afternoon after a partial report of the enrollment committee had been submitted to the Convention. They re-assembled at 3:30 with devotions by Dr. Caldwell of Oklahoma. Drs. Moore of Florida and Davis of Missouri. The enrollment committee completed i's report and the Convention went immediately into business session. The feature of the afternoon meeting was the annual address of Dr. E. P. Jones, which was made in the presence of approximately four thousand messengers. President Jones told of the great work of the Convention and the splendid outlook for the Baptist family. The night session was begun at 7:30, the devotions were led by Drs. Reed of Texas, Washington of Illionis and Stills of Louisiana. The first one of the reports of the various Board's secretaries was that of the corresponding secretary Dr. S. S. Jones of Oklahoma, and the auditor and statistician, Dr. Beckham of Illionis. The local committee took charge at nine o'clock; they gave their welcome which was led by Dr. Hill of Monroe, with responses by various convention leaders. The Convention will remain in session until Monday, Sep 12th.

CAREY BAPTIST MISSION HOLDS CONVENTION

Savannah Tribune 9/8/21

Delegates Present From Many States

President Brown Delivers Excellent Address to Host of Delegates

(By N. Barnett Dodson

Newark, N. J., Sept 3—The Lott Carey Baptist Foreign Mission Convention which convened in its annual meeting at the Bethany Baptist church in this city Wednesday morning closed Saturday noon with an executive session of the foreign mission board. The Rev. Dr.. C. S. Brown of Winston, N. C., president, presided over the sessions with ease and much dignity and not one time did the delegates which represented churches in all the states from Alabama to New York rise to a point of order or show the least disapproval of the president's ruling on any phase of the vital subjects discussed.

The usual devotional services were held and the the Rev. J. C. Love of Montclair, N. J., delivered the welcome address to the convention in behalf of the Baptists State Convention of New Jersey of which he is the president. The welcome in behalf of the Bethany church was delivered by W. H. Simmons. Revs. J. L. S. Holloman and C. M. Long were selected to respond to thes welcome addresses hearty and very enthusiastically given

President Brown in his annual message to the host of delegates in attendance emphasized their phenominal successes and untiring devotion to the work of foreign missions as was shown by the large sums of money and number of new members reported to the convention. He paid a glowing tribute to the corresponding secretary, Rev. Dr. A. A. Graham, secretary A. W. Pegues and the other general officers. Dr. Brown reviewed the work of the year in detail and closed his wonderfuly inspiring and informing message with the following recommendations: First, in order to meet the growing demands of the work the president recommended that a commission be sent to Africa to study conditions and make recommendations; Second, for more effective work in Haiti that a training school for workers be established and operated; Third, that the beautiful program be pushed forward eagerly, two new buildings at Alexander Mission, Bremerville, West Africa, headquarters provided for at Monrovia and suitable houses erected wherever the convetion has workers. Fourth that head quarters of the convention be established at Washington, D. C., and that a special committee be appointed to seek a way to have the band against sending our missionaries into any country be lifted. The annual report of Dr. A. A. Graham, corresponding secretary was clear and exhaustive and warmly received.

Under Ethics and Moderation, Dr. Graham said: "The field under control and observation is immense and the requirements are of a very complex nature. It would be easy to err in judgment as to what in a given case might be best to do. Each portion of the field viewed separately would seem the most urgent and needy and each missionary regarded singly would seem the most important. It should also be mentioned here that the cash received by the finance committee at the annual sessions should not alone be deposited in the treasury but are itemized statement of this fund should be placed in the hands of the corresponding secretary before the committee is discharged. The financial assets of the convention are altogether the most important and vital of all the aspects of it's work. One of the most obvious as well as one of the most needs in the whole situation is a systematic form of giving in the local church. The receipts for the past fiscal yeare were $50,000, eighty-six percent of this amount was sent to the foreign field." The Womans Auxiliary held overflow meetings at the new Hope Baptist church. They not only spoke well and rendered intelligent reports but held a large exhibit showing the things in clothing made for the needy children at the stations and in the territory of the workers at the various mission stations. The election of officers resulted as follows: Rev. Dr. C. S. Brown president; Dr. A. W. Pegues, recording secretary; Dr. J. H. Hughes, treasurer; Dr. W. T. Johnson, chairman of the educational board; Dr. W. M stokes, editor, Lott Carey Herald; Dr Randolph, auditor.

LOTT CAREY CONV'TION IN SESSION AT NEWARK

New York Age 9/10/21

(By N. B. Dodson.)

Newark, N. J.—With a foreign force of forty Missionaries, more than two thousand delegates and visitors in attendance, and $50,000 raised for the fiscal year, the Lott Carey Baptist Foreign Mission Convention held its annual meeting at the Bethany Baptist Church in this city from Wednesday, August 31 to Saturday, September 3rd. The sessions were presided over by the Rev. C. S. Brown, president.

The addresses of welcome were delivered by the Rev. John C. Love, pastor of the Union Baptist Church at Montclair, and president of the New Jersey State Convention, Mr. Simmons of Bethany Church. The responnses were by Revs. Holloman and Long.

The annual sermon was delivered by the Rev. W. . Hayes, pastor of the Mount Olivet Baptist Church, New York City.

The sessions Thursday were given over to the women, except at night.. Friday night a mass meeting was held at the high school auditorium with corresponding secretary A. A. Graham as chief speaker.

NEGROES HERE PLAN JOURNEY TO AFRICA

Liberia Trip Being Urged at Big Baptist Convention; 300 Sign to Go.

CHICAGO ILL NEWS
SEPTEMBER 9, 1921

Colored men and women from all parts of the United States have assembled in Chicago for the forty-first annual negro Baptist convention. Grizzled old veterans of slavery days with long, shiny coats and wide, expansive grins sit side by side with spruce, energetic young citizens of northern cities in the 8th regiment armory, East 35th street and Giles avenue. Genial old mammies mingle with modern, slim, brightly dressed octoroons in the women's convention at the Olivet Baptist church, East 31st street and South Park avenue.

The 8th regiment armory hall has been divided into sections according to states. The largest floor space goes to delegates from Mississippi and Alabama. The walls are brightly decorated with allied flags and announcements of a special tourist trip to Africa.

Visit to Liberia Urged.

"Why shouldn't we go to visit the continent from which our ancestors sprang," queried the Rev. L. G. Jordan, head of the foreign Baptist mission board, who himself has made several trips to Liberia. "For 250 years there were enough free excursions from Africa to the United States.

"We want to secure a special boat, with accommodations for 500 persons, to sail from New York some time in October and to return before the end of January. We hope to visit as much as possible of the west coast of Africa. A three-day revival meeting will be organized when we first reach land. Three hundred colored people have already announced their intention of going and have paid something down on their passage money. There will be preaching every day and night aboard ship."

"The movement to lead negroes back to Africa, like that to lead Jews back to Palestine, has almost died out," said Prof. John Hope, president of a Baptist college in Atlanta, Ga., a man who won himself an education at Worcester academy and Brown university. "But it has been replaced," continued the professor, "by a great zeal among colored men of this country to help their backward brethren in the jungles in a spiritual way. Unfortunately the British, French and other nationalities who own African territories seem loath to admit our missionaries, for fear that they will arouse unrest among the natives. Frequently we have to wait months before receiving passports. Of course I need not tell you that these European fears are groundless. Our work is of a peaceful and civilizing kind. Despite difficulties, we have already done an important amount of evangelization in Nyassaland, British East Africa and other regions."

GET TOGETHER BECOMES SLOGAN OF ORGANIZATION

Dr. E. C. Morris Re-elected Amid Wildest Enthusiasm; Los Angeles Next

The Chicago Defender
9/17/21

The great National Baptist convention has blazed its way into history. It is ended and with the possible exception of 1915, when the blundering cleaver of misunderstanding in the hands of irresponsible orators split the organization into two huge factions, there was never a more remarkable series of sessions.

Many things stood out during this meeting of the representatives of the largest religious organization in the land and, incidentally, the largest organization of any kind which we can call our own. The people of Chicago were introduced in an intimate way with the work which the hard-working and intelligent men who are directing this great church's work are doing. Speakers at the various sessions gave to the men gathered there from all sections of the country and from foreign lands inspiration and a definite idea of what should be taken back to their constituents.

How to Improve Relations.

"What means do you believe can be taken to improve the relations between negro and white races in the United States?" he was asked.

"That is difficult for me to answer," responded Dr. Hope, "without throwing myself open to the charge of speaking more freely in the north than in the south. Still I shall tell you exactly what I have already said in Atlanta.

"Colored people ought to be allowed to present candidates for the democratic primary elections, from which they are now barred in the south. Until that is done the thirteenth amendment remains a dead letter.

"Their admission to the republican primaries counts for little, because the republican party is powerless in most parts of the cotton belt. Legally we are allowed to vote, but practically we are barred from the franchise.

"The Ku-Klux Klan should be abolished. It is a real menace not only to negroes but to aCtholics, Jews and other elements. We cannot have real physical safety among colored people until it is dissolved.

"I also think that there ought to be a conscious campaign of education among white people in both north and south to teach the real significance of the negro problem. Too many people are swayed by prejudice."

Colored Leaders Present.

A number of leaders among colored people in America are present at the Baptist convention. Besides Prof. Hope there are L. M. Townsend, publisher and university president, and Dr. A. J. Stokes, champion of his race in Montgomery, Ala.

The Rev. L. G. Jordan lived as a slave before the civil war. When emancipation came he had no name and had to adopt the names of two "yankee" soldiers, who had given him respectively a cap and a pair of pants. These he regarded as the greatest benefactors of his life.

Dr. Morris Stands Out

In the words of Charles Stewart, press agent and general missionary, there is no longer a question in the minds of the people as to who is who among the Baptists. Among the delegates were eminent divines, doctors, lawyers, bankers, editors, merchants, college presidents and professors, teachers of every rank and station in life. It had the appearance of a united Baptist family. And if that great assembly of delegates was a gathering of hero worshipers, the hero of every man there was the Rev. ~~Dr. E. C.~~ Morris, the wonderful man from Arkansas who has so efficiently conducted the affairs of the mammoth organization during the past twenty-eight years. Dr. Morris was the outstanding figure at the convention.

Following the opening exercises in the armory of the Eighth regiment Wednesday morning the delegates gathered in the afternoon to listen to a masterful address by Dr. Morris. The president's speech was of unexpected scope and showed in how marvelous a manner he has kept himself in touch with the minutest workings of the body which he leads. At the close of it and amid the wildest enthusiasm the Rev. Dr. W. M. Taylor delivered an eloquent address, which he concluded by offering the name of Dr. Morris for president of the convention. At that point a unanimous vote of those assembled suspended the rule and Dr. Morris was re-elected. It was said by the men who have attended conventions during the last quarter of a century that perhaps at no time in the history of the convention had such enthusiasm been demonstrated over the election of a president.

All Officers Re-elected

Dr. W. G. Parks, who has stood side by side with President Morris, was by unanimous vote elected vice president at large. Then followed the election of Prof. R. B. Hudson of Selma, Ala., to the position of secretary. This is the seventeenth time that he has been elected without opposition. He is at the head of the public schools in Selma and a man of rare ability. Dr. A. J. Stokes was elected treasurer. Other officers re-elected without opposition were: E. Arlington Wilson, Texas; E. H. McDonald, Missouri; J. M. Nabritt, Georgia; T. O. Fuller, Tennessee, assistant secretaries; C. H. Parris, Kentucky, statistician; E. D. Pierson, Texas, auditor; J. D. Crenshaw, Tennessee, editor of the National Baptist Voice; E. M. Lawrence, business manager of the Voice, and Chas. Stewart, Illinois, general missionary.

Much of the work was done in small meetings of important committees. At these star chamber sessions as it were detail work of the various boads was taken up.

Reports of Many Boards

The meetings in the main auditorium during the day sessions were devoted principally to the reception of reports of the officers of the various boards. The National Baptist convention functions with the co-operation of the following boards: Foreign mission, home mission, publishing, educational, B. Y. P. U., benefit, church extension, woman's auxiliary, evangelical department, the Sunday school and B. Y. P. U. congress and the general field secretary publishing board. All of the subsidiary units submitted to the assembled delegates the results of their labors during the past year, records of receipts and expenditures and recommendations for the furtherance of their work.

The night sessions were in the main given over to speakers of established merit in the Baptist denomination. The first sermon was delivered Wednesday night by the Rev. Dr. J. C. Austin of Pittsburg, Pa. He is not only a young man, but an able preacher.

Ellington's Memorable Address

Thursday evening the Rev. W. S. Ellington of Nashville spoke. Advance reports had spread notice that Dr. Ellington was an orator of exceptional merit. He measured up to all that his friends had said about him. For a masterful use of the great forces of eloquence he was unsurpassed throughout the great convention. At times the lines of anger stood out upon his face while he denounced the enemies of progress and at other moments his face softened almost into tears with stories of hardship and of love and of God's mercy.

Booker Washington's Successor

Another man to come to the front was the Rev. Dr. P. James Bryant, pastor of the Wheat street Baptist church in Atlanta, Ga. Dr. Bryant was confronted with a difficult task. It was his duty to fill the position occupied by the late Dr. Booker T. Washington and other illustrious successors, including Dr. Robert R. Moton and Dr. Sutton E. Griggs. It has become the custom to choose for this Friday night address a man whose career has been signalized by accomplishments of exceptional merit. This was doubtless the reason the invitation was extended to Dr. Bryant. He has done things and he did things when he spoke to those thousands of Baptists. He invaded the North and he "spoke his mind." Time and time again the great throng burst out in thunderous applause as this doughty man from the state of the illustrious late C. T. Walker issued to it eloquent bits from his store of wisdom. The convention did itself an honor in selecting Rev. Bryant to sit "in the seat of the mighty."

Denounce Ku Klux Klan

The convention did not fail to take a stand on the many important general questions which affect the Race today. Resolutions decrying lynching, burning and all forms of mob violence were adopted. Senator Medill McCormick of Illinois addressed the delegates and joined with them in d nouncing the infamous Ku Klux Kl and its sinister intentions.

Chicago had a different appeal ance with these visitors present. I seemed as though there was a holiday. The drivers of the low-rate taxicabs removed their low-rate signs and covered their hoods with tempting words to bait the unsuspecting church folk.

Not less solicitous were the fervent landladies and landlords who arranged especially to take care of the pilgrims for the most, and not the least, they were able to get out of them. Doubtless, though, the good people overlooked all this, just as some of them looked over our cabarets and other places of interest.

All Kinds of Baptists

From those seen on the thoroughfares there were all styles of Baptists, and Baptists wear all styles of clothes. There were fat and thin Baptists, and men and women Baptists, and little baby Baptists. On the corners, 35th and State, 35th and Indiana, and so on, where our young gentry of the city are accustomed to gather and "look 'em over" these women in home laundered white and men in Tuxedos, Prince Alberts and cutaways, silk hats and what not, gathered to give our life the "once over" and renew old acquaintances.

The unprejudiced observer is quite willing to give our own Chicago folk the blame for most of the unfavorable things which were to be seen on the road conventionward. Surely those good ministers were not responsible for those dirty booths, unclean food, foul-looking people who served the food for the most part. Neither did any of those ministers order those taxicab drivers in shirtsleeves attached to dirty shirts and greasy caps on greasier heads and faces. It is hard to believe that any of those predatory chauffeurs may have been Baptists themselves. The casual observer would also be loath to believe that the convention people sent for those scarlet-mouthed and black-hearted girls and sneaking pickpockets who lined the convention road in utter defiance of "Big Six" and the rest of the police force. Many of these preachers are known to have lost hundreds of dollars to these men and women. Conventions will not come to this city unless the merchants of evil are put out of business.

Department Store Tactics

Chicagoans, however, were not to blame for what went on inside the armory and all that went on in there was not speaking. At times the audience chamber resembled the busiest floor of a large tenth-rate department store. One would have thought that there was a convention of the National Booksellers' associations. Iron-throated vendors of the blattering of some puny scribbler in Massachusetts or Louisiana tramped the aisles of the great hall filching the pockets of the unsuspecting of their money for a few dry and empty pages. Everything was sold on the floor from hair tonic to a man's soul. Some of the men who sold those books sent their souls and their religious honor with them.

Chicagoans were not to blame either for the howl of protest that went up Sunday when the men and women who had traveled thousands of miles were charged a dime to hear a man preach. The delegates themselves did not seem to know so much about that.

Women Give Africa $700

Fortunately these untoward side issues were not so noticeable at the woman's auxiliary held at Olivet church. At these sessions Miss Nannie H. Burroughs was a leading figure. Her address and the speech of Mrs. Mary B. Talbert were outstanding ones at this church. Over $700 was raised to help Miss Burroughs in her work. The woman's auxiliary also had the pleasure of listening to Mrs. Casely-Hayford, president of a proposed technical and industrial school in Sierra Leone, West Africa, and her niece, both African ladies who are traveling in the United States in the interest of the school which is to be for girls.

Dr. L. G. Jordan, for the past 26 years secretary of the foreign mission board, delivered a report which bore out the stressing need for more work in the dark continent. He had brought to this country two African boys whose combined ages were probably not 12 years. At this convention Dr. Jordan resigned his position and the Rev. Dr. J. E. East, a returned missionary from Africa, was elected his successor.

Stormiest Sessions Last

The last sessions of the convention were the stormiest. It was only on this last day that men got up and with the weapons of charged eloquence and genuine belief in what they were doing, fought for a place for the convention to be held next year. The fight came up gradually. It followed a resolution which was introduced by the Rev. James S. Anderson, general national evangelist and corresponding secretary of the national Baptist evangelical board, commending the president for the stand which he has taken upon the work and purposes of this convention as opposed to the intentions of the insurgents who met in New Orleans. The resolution also offered the thanks of the delegates to Dr. L. K. Williams and other Chicago pastors for their aid in making the convention a success.

The president had instructed the time and place committee to meet in Room C of the armory to decide on the place of meeting. Two places were spoken of at this meeting—Des Moines and Los Angeles. Des Moines got two votes and Los Angeles the others.

Fight Over Los Angeles

When the report of the committee was read to the convention the people rose in an uproar. While stern, far-seeing men pleaded with the delegates against forcing 75 per cent of the convention to pay $200 to make a trip to the California city other more eloquent speakers played upon the emotions of the blinded men and women and persuaded them that California was better. When one opposing minister with tears in his eyes cried out that it was a crime to consider such a step with money conditions as they are now and the people poor and starving, another preacher yelled out that God would find a way. The call for Los Angeles finally became a riot. The Golden City was selected by a vote of 280 to 220.

Big Salaries Cut

After this fight another one of equally as critical a nature arose over what some of the delegates termed the "division of the spoils." One of the men wanted to know why it was that the men who were holding general and board positions under salaries should be permitted to perform duty as pastor and receive pay for that, too. It was brought out that some of the poorly dressed, humble looking divines were garnering up gold in huge quantities by employing this double procedure. As a result of this question the salary of one was reduced $1,000 a year and others were taken under consideration.

Speakers for Los Angeles said that the convention needed to go to the California city to convert the West. It did not convert Chicago, but Los Angeles is smaller.

Church – 1921

Baptist

Baptist Union - Review

Nov. 5/21 Nashville Tenn.

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The Organization of a Northern Baptist Convention and the Man Behind it

Baptist Van Guard
Little Rock Ark.

Some weeks ago, a number of the leading Baptist of this state, and other states, were perturbed over an article in a certain Chicago paper, where it was stated that Northern Baptist Convention would be organized etc.

We are giving below an extract from a Philadelphia paper, which shows who is really behind the movement anyway. So for as the National Baptist Convention is concerned it has as many strong supporters in the North and East as in any section of the country.

The following experts taken from an editorial in the Christian Banner Published at Philadelphia, reveals the motive behind the Cleveland Conference. The Banner claims to have had an interview with Dr. E. W. Moore on the matter of the Conference, and here is what it says: "The great meeting that is called to be held in Cleveland, Dec. 7, 1921, will open up a fertile field of operation for the New Testament Christians."

The Baptists of all parts of this country know Dr. Moore, and know full well that he is an employee of the American Baptist Home Mission Society, and they know also that he has always opposed the solidarity of the National Baptist Convention, and would be glad to get an organization which would serve his purposes. The editor in giving support to the movement, in our opinion misrepresents the A. B.H. M. Society for he would have us believe that the Society is on its knees begging the Negroes, Here is what he says:

The American Home Mission Society has been the greatest vehicle educationally known in the history of Negro Baptists in this country. Some of us may be very unthankful for blessings received in days gone by, but a thousand years with God is but yesterday, and it ought to be in the mind of the

Negro Baptists the assistance received in days gone by the Home Mission Society that has been of great assistance in making us what we are today. Can a real man forget his mother? Can a real man forget one who gave him assistance when he was outdoors. Say, brethren, we will answer, no. We cannot forget past kindness such as was and is now being rendered by the American Baptist Home Mission Society.

It is hardly believable that one could be found, whowould be willing to so misrepresent a great Soociety of Christians, and at the same time advocate the supporting of a scheme which can have but one meaning, and that is to destroy the solidarity of the Great National Baptist Convention. Of course we do not fear any thing that Dr. Moore can do in the way of dividing the Negro Baptists of this country, for they have long since learned that there are number of people who would like to see them split up as are the white Baptists, but long since the Negroes have learned not to be led into a trap by a few men who are on salaries from other sources. The editor of the Banner should remember that the vice-president at large, Dr. W. G. Parks, Dr. W. F. Graham, Chairman of the Finance Committee of the National Baptist Convention, live in Philadelphia, and that the Foreign Mission Board of that Convention is located in the same city, that a large number of the most prominent members of the Convention live in the North, and that in Cleveland some of the most prominent pastors are loyal supporters of that Convention.

It would require more space to enumerate the hundreds of prominent ministers in all parts of the North, who will ever remain loyal to the National Baptist Convention, hence we will say about the most that Dr. Moore can do will be to divide the Negroes of the North, and we doubt very much if he will be able to do that.

Baptist Women Meet In Nashville

Union Herald
Nashville Tenn.
12/14/21

Many States Send Representatives

A meeting which was of unusual significance to Negro Baptists was that of the Executive Board of the Women's National Baptist Convention which was held in the city of Nashville, December 14th, and 15th.

This Board was called by the President, Mrs. Georgia DeBaptist Ashburn, for the purpose of outlining the plan of work to be pursued by the Women's Convention during the year 1922.

Among the members of this Board are Mrs. F. E. Morton of Pennsylvania; Mrs. G. W. Alexander, Mrs M. J. Rucker and Mrs. Reid of Mississippi; Mrs. M. Gilmore, South Carolina; Mrs. R. H. Boyd, Mrs. H. M. Burns, Mrs. Ferguson, Mrs. J. L. Harding of Tennessee; Mrs. D. B Gaines, Mrs. Lockhart, Arkansas; Mrs. Martha Jones, Kentucky; Mrs Georgia DeBaptist Ashburn, Mrs. M. E. Mitchell, Mrs. L. Haywood, Mrs. Eva Hooper, Illinois; Mrs. M. B. Fortier, Mrs. Wm. Grumble, Mrs. S. W. Kaigler, Louisiana; Mrs. M. A. B. Fuller, "Mother" Prince, Texas; Mrs. Hines, Indiana and a number of others.

The first day's session of the Board was held in the Chapel of the National Baptist Theological and Training Seminary, and was largely attended by the ministers of Nashville with the women of the various local churches.

The Board lost no time with useless preliminaries, but got right down to work for which it was called. It was found that some very important business had been left over from the New Orlenas meeting. This was disposed of as speedily as possible. This being finished, the Board set about to find out just what each of the regular Boards of the National Convention would have the Women do. Mrs. Ashburn, as president, let it be clearly known that it was not the intention or desire of the women to give all of their support to any one of the Boards, but that they desired to help those whose needs were most urgent at the present time.

In order to carry out the plan as outlined by the President, the secretaries of the various Boards of the Convention were given an opportunity to come before the women and state definitely, just what manner of co-operation would be expected of the women.

Dr. R. H. Boyd delivered the principal address during the day. He spoke to women on "The Urgent Need of Closer Co-operation Among the Boards of the Convention." The address of Dr. Boyd was delivered in his usual style, and it left all who heard it, feeling more determined than ever to do what ever their hands find t odo, in order to bring about the desired success in all of our efforts.

The night session of the first day was held at the Tabernacle Baptist Church, Dr. H. M. Burns, pastor. The sermon, which was a masterly one, was preached by Dr. G. L. Prince of St. Joseph, Mo.

The second day's session was held in the Chapel of the National Baptist Publishing Board. This was a "closed session," in which the women labored hard and earnestly to perfect the plans for their next year's work.

The night session was held at Mt. Zion Baptist Church, Dr. J. A. Brown, pastor. Among those who spoke during that session were, Prof. H. P. P. Johnson, Corresponding Secretary of the National Baptist Laymen's League, Mrs. M. A. B. Fuller, Corresponding Secretary of the Women's Convention, Mrs. I. W. Alexander of Mississippi and Mrs. F. E. Morton of Pittsburg; Pa. The sermon of the occasion was preached by Dr. G. A. Long, Corresponding Secretary of the Educational Board of the National Baptist Convention.

Just before leaving for her home in Austin, Texas, Mrs. M. A. B. Fuller, Corresponding Secretary, gave out the following statement concerning the work done by her Board while in Nashville:

"First of all we wish to ask the pastors and churches that make up our National Baptist Convention, to give to the women during the coming year, greater moral and financial aid than has ever been given to us during any previous year."

We wish to let the nation know that we have employed four Field Secretaries, namely: Mrs. G. W. Alexander of Mississippi. Her territory is Misssisippi, Alabama, Tennessee, Georgia, Florida and Kentucky. Mrs. L. A. Kendrick of Texas, whose territory is Texas, Louisiana, Arkansas, Oklahoma and Missouri. Mrs. Eva. C. Hooper of Illinois, whose territory is Illinois, Indiana, Ohio and Michigan. Mrs. M. M. Gilmore of South Carolina, her territory being South Carolina, North Carolina, Virginia and West Virginia.

These workers will be assisted by the Corresponding Secretary. No other workers have been employed on the field by the Womon's Auxiliary to the National Baptist Convention.

The Executive Board passed the following resolutions: First, That we ask each State Convention to furnish one or more rooms in our Theological Seminary and Training School.

That we urge that each pastor encourage our representatives in their local churches in their efforts to furnish our Seminary. We recommend further that in our April Aally we put forth efforts to raise $15,000 as a part payment of our pledge.

We further recommend that $300 be allowed on the salary of a Missionary Training Teacher to work under the auspices of the Woman's Auxiliary and that she shall supervise the girls by having talks with them and systematizing their dormitory work. We also recommend that we allow $300.00 to Mrs. C. J. W. Boyd for her services.

We express our heartfelt appreciation to the members of the Missionary Baptist City Union for their hospitality and kindness during the meeting of our Board. We also wish to thank the National Theological Seminary and Training School for the use of ther chapel, and dormitory and the hearty co-operation of the teachers and students.

We also wish to thank the churches and pastors that opened their doors and co-operated with us in making our meeting a decided success, and we wish to thank the National Baptist Publishing Board Plant for the use of its chapel.

The Board gave a substantial contribution to the Seminary through the Corresponding Secretary of the Educational Board, Rev. G. A. Long, and also a contribution to Mrs. C. J. W. Boyd.

Mrs. G. M. DeBaptist Ashburn,
President.
Mrs. L. M. Hayund,
Rec. Sec.
Mrs. M. A. B. Fuller,
Cor. Sec.

Church – 1921. Baptist.

President Brown Makes Fine Report.

Correspondent B. P. Vandervall Tells the Story.

Richmond Planet 9/17/21

Lott Carey Foreign Missionary Convention held its twenty-fourth annual session in the spacious and beautiful church edifice, Bethany Baptist Church, Rev. E. E. Ricks, Pastor, Newark, N. J., August 31-September 2. It was a large gathering and much enthusiasm was shown in the Lords work. Sermons, addesses, responses were tending and aiming for a betterment of the field —Africa, Haiti and South America. At the three joint services of the convention and auxiliary many were turned away for lack of room, either standing or seating.

THE BOARD MEETS.

Tuesday, August 31, at one P. M. the Board was called in session, Rev W. T. Johnson, D. D., pastor of the First Baptist Church, Richmond, Va. presiding. The minutes of the Executive Board for the year were read and suggestions made for the conducting of the missionary work for the ensuing year. The establishment of vocational schools in Africa and one in Haiti were recommended to the convention for its adoption.

ADDRESSES OF WELCOME.

Wednesday morning at ten o'clock Rev. C. S. Brown, of Winston, N. C., president of the convention, called the body together. After devotional services the next in order were the addresses of welcome. Rev. J. C. Love, who was to extend the greetings in behalf of the Baptist of New Jersey was absent because of death in his family. Greetings were extended from the white Baptist of New Jersey by Rev. Thomas B. Holloway, executive secretary of the white Baptist work in that State. Then Rev. J. L. Brooks, president of the Ministers Conference of New ark and vicinity extended words of welcome. While the Reverend is small of stature, still his oratorical powers are great. Words of welcome on behalf of the Church were delivered by Mr. W. H. Simmons.

THE RESPONSES.

These greetings were responded to by Dr. J. L. S. Holloman, of Washington, D. C. and Rev. C. M. Long of Norfolk, Va. They were great. Between addresses several spiritual songs were led by Prof E. J. Young of Montclair, N. J. who also conducted the 100 voice choir that rendered services each night. Solo, 'I Am So Glad Trouble Don't Last Always' was sung by Rev. Bushell, of New York. It was rendered so well that he had to respond with another number. The writer would suggest to the editor and owner of this paper, who we learn has been nominated for Governor by the Colored Republicans, that he buy a few thousand copies of this solo and distribute them among the faithful followers

PRESIDENT'S ANNUAL ADDRESS.

Rev. C. S. Brown, D. D. called first vice-president Rev. F. W. Williams, D. D. of Norfolk, Va. to the chair and proceeded to give his annual address, in which was a resume of the work accomplished and several recommendations were offered His address was referred to the committee.

The body adjourned for dinner. All meals were furnished in the lecture room of the Church at 50 cents per meal. They were wholesome and served in a sanitary manner.

REPORT OF CORRESPONDING SECRETARY.

The evening session began with the corresponding secretary's report, which was printed in pamphlet form and distributed among those present. 'Our candidates for service,' he said, 'was one of the most helpful phases of the foreign work, as relates to its growth in the future. A large number of well trained candidates offered for service on the foreign fields. The number of applications for service this year have more than doubled the number of applications for the previous year. From the middle west, from Canada, Georgia, Alabama South Carolina and other States, from our schools of the highest grade Claffin, Spellman, Tuskegee, Shaw have come requests and enquiries concerning the possibilities of being employed by our board "

THE SUPREME QUESTION.

The supreme question today in the work of foreign mission is not who will go for us, but how shall they be sent? The Negro volunteer in the cause of foreign work finds little encouragement from the agencies sustained by the white church. He can secure ample training and qualify fully for any special line of service which the needs of the foreign field require, but he approaches a closed door when he asks to be sent to the task for which he has so patiently prepared. The policy of the white boards to reject and ignore tht claims of Negro candidates and the status of our board as the most reliable prospect of support among the colored boards of our denomination has forced upon us a condition, which is at once pleasing but at the same time bewildering.

PLENTY OF YOUNG WORKERS.

It would be easy to find in America today more than an hundred young people of our race who could meet any standard of qualification of character—doctors, nurses, farmers artisans, etc. who would be willing, yea who wish to be sent under the Lot Carey Board to lands for away where their lives could be spent in giving light to the heathen. This report brimful of information, with collections and disbursements for the calendar year July 31, 1921 was audited by the committee and adopted.

Reports of the Executive Board and Statistician and electon of officers were next upon the program. Among visitors introduced was Rev. S. N. Vass, who is now employed by the National Baptist Convention, Inc. as one of its field secretaries.

THE ANNUAL SERMON.

Hundreds were turned away at the night session. Rev. W. T. Johnson D. D., chairman of the board, conducted the devotionals. Music was rendered by the 100 voice choir. The speaker was introduced by the corresponding secretary. Rev. W. P. Hayes, D. D., pastor of Mt. Olivet Baptist Church, New York City delivered the annual sermon. His text was the fourth chapter of Phillipians, My God shall supply all your needs. For three-quarters of an hour he discussed this text from many angles to the entire satisfaction of this vast audience. He upheld his reputation as a great pulpit orator. The closing prayer was by Rev. J. M. Waldron of Washington, D. C. A missionary offering was taken, when all were asked to give a dollar each. A great number responded.

MANY GOOD ADDRESSES.

Thursday morning an address on Missionary Aids was delivered by Prof. W. P. Epps, clerk of Ebenezer Baptist Church and president of the Sunday School Convention. He delivered a find address and many thoughts for food were gathered. Dr. A. M. Moore, superintendent of mission in Haiti delivered an address and gave valuable information on the work in that field, its obstacles from Catholic priest and voodism, showing how cast rules the country and the difficulties to be surmounted that Haiti had been allotted to our convention for development.

Rev. E. W. Moore, D. D. one of the field secretaries of the Home Mission Societies brought greetings and gave valuable information on the field in general, urging the brethren to not be so emotional, but get information in their heads and diffuse it among their congregations in their spiritual food but also plenty of knowledge. Lawyer Thomas Walker arose asking that the ministers lead in the foreign missionary work from their own pockets, then the congregations and societies would follow. Many followed his advice but others preferred the other way of doing things.

THE LADIES AUXILIARY.

The night service was held under the auspices of the Ladies Auxiliary. Mrs. J. H. Randolph of Washington the president, had charge. After praise service and singing by the 100 voice choir, devotionals were led by Rev. O. S. Bullock of Raleigh, N. C. assisted by Rev. Richard Spiller, D. D. of Durham, N. C. Mrs. Randolph presented in a few chosen words the venerable preacher, the old veteran of the State of Virginia, Rev J. M. Armstead, D. D. of Portsmouth, Va. to preach the annual sermon.

Divine and Human Cooperation was his theme. Some of his gems were, 'As God shines on us we are to pass the light along.' 'The world does not know God, man does not know God. If he did there would be no murder, no discrimination.' 'God must have a living voice through His ministers.' An offering in which the sisters pleaded for funds was very generous.

COMMISSION TO AFRICA.

Reports of various committees were adopted. Rev. W. H. Stokes Editor of the Lot Carey Herald made his report. The annual missionary sermon was delivered by Rev. G. W. Goode. The recommendation of the Board that a commission of two be sent to Africa to look after the fields there, was adopted. Rev. C. S. Brown, the president and Rev. A. A. Graham, the corresponding secretary were the ones named by vote to go. There were plenty willing but only two chosen. Dr. A. M. Moore, a practicing physician and great layman, who has contributed largely to the denominational work will go at his own expense. This offer still remains open to any who will apply.

MEET IN CHARLOTTE NEXT.

The place of next meeting brought about a great rivalry. The committee on place recommended Salisbury but Charlotte, another North Carolina city put in her application from the floor. One curious turn in the situation was that the Churches offering were pastored by two brothers; the elder brother in Salisbury and the younger brother in Charlotte. Charlotte being the larger town it was thought that accommodations would be more ample.

Headquarters will be established in Washington, D. C. and the office of the corresponding secretary will be moved from Phoebus, Va. to Washington. The removal of the meetings of the executive board from Richmond shows that those on the south side of the Potomac will wield less influence on the affairs of the convention in the future than they have in the past.

THE CLOSING SESSION.

The closing session of the convention and its auxiliary was held in the auditorium of the Central High School. This auditorium and the surrounding rooms were crowded with people eager to see and learn about this work. The music for this occasion was rendered by the 100 voice chorus assisted by an orchestra. All the returned missionaries were on the rostrum, also all the principal officers of the convention and auxiliary. Rev. A. A. Graham delivered a great address on 'The World Outlook of the Negro.' The offering was over $1,100.

GREAT FINANCIAL SHOWING.

The amount of money brought to the convention by States was as follows:

Virginia	$5,942.80
North Carolina	2,483.14
Washington, D. C.	1,951.50
Pennsylvania	1,359.00
New Jersey	638.00
Maryland	537.00
New York	21.00
Alabama	25.00
South Carolina	18.00

Michigan	30.10
Connecticut	15.00
Table collection	710.83
Total	$13,731.55
Auxiliary raised	8,753.14
Sent up during the year	16,000.00
Grand Total	$38,767.00

A GREAT DELEGATION.

Some of those in attendance from Virginia were: Reverends F. W. Williams, J. A. Brinkley, A. A. Graham, W. T. Johnson, W. H. Stokes, Evans Payne, Z. D. Lewis, Randolph Peyton, J. M. Armstead, L. O. Lewis, P. J. Wallace, A. Hobbs, A. D. Daly, C. C. Summerville, R. G Adams, B. W. Dance, R. J. Bass, C. M. Long, F. D. Lee, C. H. Morton, A. B. Lee, Nelson Brown, W. L. Ransome, J. H. Branch, Conway Cobbs, J. A. Collins S. P. Robinson, W. B. Ball, G. W. Goode, Jesse Woods, L. T. Thorpe, M. C. Rux, R. C. Yancey, B. D. Ellis, J. M. Ellis, B. N. Lawson, Deacons Quinn Shelton, Joseph N. Myers, James Rhorer, Edward Johnson, Profs. W. P. Epps and Nelson Williams.

From North Carolina: Reverends C. S. Brown, A. W. Pegues, O. S. Bullock, George W. Moore, G. W. Wakins, A. M. Moore, M. D., A. L. E. Weeks, D. J. Avery, Richard Spiller, A. J. Rodgers, J. W. Liggon J. W. Hairston, J. T. Harriston, F. R. Mason, J. E. Kirkland, S. L. Parham, A. S. Crown, G. W. Wharton, W. H. Moore, J. J. Scralette, B. K. Mason, M. Dodona, R. D. Harris, H. M. Ellis, I. M. Powers P. J. Joice, W. A. Roberts, W. H. Knuckles, J. H. Hamlin, W. H. Hester.

Washington, D. C.: Revs. W. J. Howard, J. I. Loving, J. L. Penn J. L. S. Holomon, G. O. Bullock, W. D. Jarvis, J. Harvey Randolph, J. Milton Waldron, A. A. Sayles.

Pennsylvania: Reverends R. D. Epps, G. E. Sallee, J. C. Taulton, J. H. D. Clay, R. J. Sanders, O. S. Simms, P. H. Thompson, A. J. Payne, W. B. Crawford, Brethren Ancel Chambers and Clazell.

Maryland: Reverends C. J Parker R. W. Jefferson, A. L. Bailey, Beale Elliott, Albert J. Green, James R. L. Diggs, Robert T. Winn Junius Gray, W. T. Coleman, N. F.

New Jersey: Reverends E. A. P. Cheek, J. C. Love, A. J. Hubbard, L. B. Brooks, J. H. Hughes, E. E. Ricks, J. R. Brown, D. L. Cosby, W. E. Smith, T. R. Read, E. P. Dickson, W. W. Fleming, T. T. Tucker, W. T. Watkins, W. S. Smith, E. E. Elliott, T. C. Christian, William J. Jones, Reverends Kryga, Meaps, Brown and Little.

THE AUXILIARY SESSIONS.

The Woman's Auxiliary to the Lot Carey Foreign Missionary Convention after holding services all day Wednesday with its parent body, on Thursday and Friday held its sessions in The New Hope Baptist Church, Rev. T. R. Redd, pastor. Thursday the devotionals were by Mrs. M. L. Penn, Mrs. A. L. Ransome, Mrs. Mary E. Gipson. Welcome addresses, on behalf of the State, Mrs. R. A. Henderson; on behalf of the Church, Mrs. Nickols; on behalf of the Auxiliaries, Mrs. Delaney. The responses were by Mrs. Lillain Mc Rea and Mrs. W. T. Coleman.

THE ANNUAL REPORTS.

Prayers were offered for our missionaries, Mrs. Murf and Mrs. Murray. The presidett, Mrs. J. H. Randolph delivered her annual address. The following reports were made: Report of the corresponding secretary, Mrs. Amelia J. Felton; the treasurer, Mrs. J. H. Blackwell; and the statistician, Mrs. Ora B. Stokes. The evening session was held with the parent body. The sermon was preached by Rev. J. M. Armstead.

FRIDAY SESSIONS.

Consecration services, Mrs. M. R. Johnson and Mrs. F. B. Mitchell. Round table talk, 'Lot Carey Convention: Its Aim,' Mrs. A. L. E. Weeks, Mrs. J. H. Hughes, Mrs. Rebecca Gray, Mrs. Emma V. Kelly Mrs. P. L. Anderson, Mrs. A. L. McGuinn. Reports of the district superintendents.

At the afternoon session, the officers were elected and reports of the committees were read. Childrens Hour by Mrs. Mahala Bullock; Memorial Services by Mrs. P. G. Shepherd. Night services were held with the parent body at Central High School.

FINANCIAL REPORT.

The amounts sent up by States to the Convention were as follows:

Virginia	$2,075.78
Washington, D. C.	2,065.66
North Carolina	1,463.47
Pennsylvania	665.00
Maryland	356.00
New Jersey	268.00
Alabama	25.00
Table Collections	677.49
Total	$8,753.55

Many of the delegates to this convention paid their own way showing that they are making greater sacrifices than members of the parent body.

Some of the delegates present were: Virginia: Mesdames. Ella Waller, Ora B. Stokes, Bettie G. Cousins, Ida Horsley, Lillie A. Hope Mattie C. Braxton, Lizzie B. Dammalls, Julia E. Easley, M. R. Johnson, Olivia R. Robinson, Rosa E. Watson, Ada Lewis, Martha Fowlkes, Robinson, Eliza Wallace, Amelia J. Felton, Annie E. Blackwell, Sharps, Charlotte Patterson, Louise Joyner, Ida Mosley Mary Gibson, Alice Rawlings, Mary Johnson, A. L. Summerville.

New Jersey: Mesdames J. H. Hughes, Rosa Henderson, Misses Fannie S. Barksdale and Irene Anderson

Maryland: Mesdames Alberta M. Diggs, Viola M. Coleman, Eliza Mack M. L. Penn, Ida F. Fisher, Kester Harris, Kate Lonesome, Mary Ruff, Pricilla Smith, Hattie Brown, Ella Parks, F. R. Williams, A. L. Mc Guinn, Bessie Covington, Lula Green Alice S. Lee, Lucy Cook, Rebecca Duncan, Virginia Lawson, Katie Banks, Misses Elizabeth Herndon and Malinda Edwards.

North Carolina: Mesdames Pattie Shepherd, A. L. Ransome, A. L. Jenkins, Mahala M. Bullock, Minnie Lyons, E. L. Walker, L. R. Chavis, D. J. Avery, A. L. E. Weeks, C. S. Brown and Miss Sallie P. Eaton.

Washington, D. C.: Mesdames Minnie King, E. F. Ellis, Alberta Davis, Rocksie Burrell, Lelia Johnson, Rebecca Gray, Matilda Matthews G. O. Bullock and Holland Powell.

MANY VISITORS

There were hundreds of visitors from New York City, Brooklyn and all Northern Jersey towns, besides Richmonders and former Richmonders who gave at least one day to the convention: Mrs. Maggie L. Walker, Mrs. Rosa K. Jones, Mr. and Mrs. Robert Hobson and daughter from Plainfield; Mr. Albert R. Smith, of Brooklyn; Mrs. Sylvia Mitchell Scott Mr. William Scott, Mrs. Carnegia, of Montclair; Mr. and Mrs. James N. Vandervall, East Orange; Mrs. Ida Charity and Mrs. Minor, West Orange; Lawyer Douglass and wife, Newark; Ms. John S. Vandervall, of New York City; Mrs. Izetta Grayson, Fredericksburg, Va.; Mr. Joseph Bass, Jersey City

Session Proves an Epoch-Marking Event; Plan $5,000,000 Extension Work

The Call 9/24/21

(By The Associated Negro Press)

CHICAGO, Ill., Sept. 23.—The recent Baptist national convention has left more than a good impression on the city of Chicago. This conclusion can be reached by stopping long enough to listen to the expression of praises pronounced by the average citizen since the big meeting passed into history. Impressive in its bulk its proceedings were also marked by a dignity of general bearing that was decidedly inspiring in all the aspects of its proceedings and in the character of the program laid down in the conclusions of its deliberations.

There were not a few dramatic moments reached during the ten-day sessions. There was a highly dramatic incident presented at the very opening of the convention. It came at the close of President E. C. Morris' annual address. The address was a review of the race's relations to the country and outlined the work the national Baptist convention must do to secure amity and to improve the religious and economic position of the Negro in America. At the close of the address, which had held the large audience spellbound for longer than a hour and a half, with uplifted hands Dr. Morris pronounced: "I give myself into your keeping, praying that the Negro will be the instrument which will bring men back to God. For God is all righteousness and it is by righteousness and faith that men will find freedom and see God."

When the cheering had subsided Dr. W. M. Taylor took the center of the stage and delivered an eloquent panegyric on the president's address and then moved that the rules be suspended and Dr. Morris re-elected the chief executive of the organization by acclamation. The rules were suspended and amid cheers and sustained shoutings, the president was re-elected. In quick succession Dr. W. G. Parks was elected vice president at large and Prof. B. R. Hudson of Selma, Ala., was elected secretary. It was the seventeenth time that Prof. Hudson had been chosen as secretary of the organization. Dr. Morris's election marked the twenty-eighth time he had been called upon to direct the destinies of what is known as the largest body of Baptists in the world.

Dr. A. J. Stokes was elected treasurer; Dr. E. Arlington Wilson, Texas, R. H. McDonald, Missouri, J. H. Nabritt, Georgia, T. O. Fuller, assistant secretaries. Dr. C. H. Parrish, Kentucky, was chosen statistician; Dr. E. D. Pierson, Texas, auditor; Dr. J. D. Crenshaw, Tennessee, editor the National Baptist Voice; E. M. Lawrence, business manager, and Dr. Chas. Stewart, Illinois, general missionary.

The welcome provided by Chicago was whole-hearted, spontaneous and fine. Dr. L. K. Williams, famous pastor of Olivet and the idol of Chicago, ably assisted Revs. Branham, Hawkins and the loyal committee, handled all arrangements with consumate ease. The immense Eighth Regiment Armory was crowded from morning till night with Baptist and non-Baptists and the mere mention of Dr. Williams' name was the signal for heartfelt cheering. His hold on the public is marvelous.

During the convention, some of the most eloquent and some of the best preachers in the country were brought to the front and delivered to the people messages of inspiration and hope.

Secretary Hudson announced the scheme of the $5,000,000 campaign for church extension and the general work of the organization. It is proposed to raise this immense fund during the next five years, $1,000,000 to be procured each year. Dr. Thomas of Evanston, Ill., is the campaign manager in this vast movement.

The proffer of support by the White Baptists was a topic for general discussion. The feeling was expressed by many that it would tend toward improved efficiency and growth for the combination. Dr. L. K. Williams was in the forefront in urging a progressive stand on this

REV. G. A. LONG CHOSEN

NEW EDUCATIONAL SEC'TY. TO LOCATE IN NASHVILLE

WILL PROSECUTE WORK HERE

The Nashville Globe 10/22/21

Word has come to Nashville that a new Educational Secretary has been selected to succeed or to fill the place once occupied by the late Rev. C. J. W. Boyd. The individual chosen to carry out the work and person upon whom the mantle of the national position has fallen is said to be the Rev. G. A. Long, D. D., of Helena, Arkansas.

Rev. Dr. Long has been a successful pastor in that city for more than thirteen years and is regarded as having one of the largest churches in that section of the state. It is understood that the selection was made by the Educational Board of the National Baptist Convention, and that Rev. Mr. Long has been officially notified by Dr. G. L. Prince, the chairman. At any rate, word has reached Nashville directly from Helena that Dr. Long will headquarter in this city, that he will move his family to Nashville and become a resident, operating from this city, as did the late Dr. C. J. W. Boyd. His duty will be to travel constantly and to put over the Five Million Dollar Drive started in the interest of education by the Board some time ago.

Catholic.

Church - 1921.

ANGRY BECAUSE PAPER DEMANDS FAIR PLAY

Defender 2/26/21

Secretary to Cardinal Gibbons Denounces Chicago Defender as "Anti-Catholic"

Baltimore, Md., Feb. 25.--The Chicago Defender was roundly denounced as an "anti-Catholic newspaper" last Wednesday evening by Rev. Father Smith (white), secretary to Cardinal Gibbons and an editor of a local Catholic paper. Father Smith had been invited to preach at the opening of the Lenten services at St. Peter Claver Catholic Church here. The discourse was devoted entirely to an appeal to Catholics of our Race to support the local Catholic newspaper. St. Peter Claver Church is said to be the largest Catholic congregation among our people in the United States.

Clergymen Angered

Catholic clergymen are said to be incensed because the Defender during August of last year published the story of the expulsion of C. Marcelius Dorsey by the Catholic Order of Knights of Peter Claver during its national convention at New Orleans, La. Dorsey is one of the best known Catholics in the country. He has always been an outspoken advocate of a "Colored Catholic priesthood," and has openly charged that the white Catholic clergy are prejudiced, hostile and sometimes brutal in their treatment of young men of our Race who would prepare for the Catholic priesthood.

hood. Why this poor effort in Mississippi? Is this done to alleviate criticism and to serve as an attempt to satisfy the Negro's desire for Negro Clergy? But, will this satisfy? We shall have to wait fifty years longer before the school becomes of any consequence. There is but one solution. Take the Negro into the white schools who are working among us and from the nucleus for a greater Negro Priesthood. A new school can not spring up over night.

There should be no objection whatever to such plan. If white students who are being educated to work among us do not desire colored class-mates they are not worthy of working among us. They are not sincere. We should look upon them with suspicion. This is the solution. Our cry is Negro Priests. We are Catholics and aspire for everything Catholic. Give more of our race the sacrament of Holy Orders.

Respectfully,
UN NEGRE CATHOLIQUE
Washington, D. C

MORE ABOUT TRAINING COLORED CANDIDATES FOR PRIESTHOOD

Afro-American 3/18/21

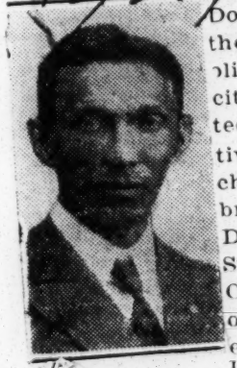
To the Editor:

Several months ago a committee of colored Catholic Laymen placed before the Catholic Bishops of the country, in the form of a phamphlet entitled "The Catholic Clergy opposed to a Negro Priesthod," the grievances of the Negro Catholics of the country. I have since scrutinized with care Catholic publications of the country in order to see what their answers would be. Some have admitted that the charges, radical as they are, are true. Others have declared it as being exaggerated and in some instances untrue. Yet all agree that there is a bit of truth in it, which may be well used as representing the Negro's attitude toward the church as far as the ordination of colored men for the priesthood is concerned.

What has been done to remove these grievances? Well, St. Joseph's Society, devoted exclusively to the evangelization of the Negro has remained dumb, save for making excuses as their answer to the pamphlet that I mention above. On the other hand the S. V. D. Fathers have established a foundation for a college in Mississippi to educate Negro boys for the priest-

Afro American 8/21/20

ACTIVE IN CATHOLIC AFFAIRS



Mr. C. Marcellus Dorsey is one of the leading Catholic laymen of the city, and interested in all the activities of his church. He is the brother of Father Dorsey, rector of St. Monica's R. C. Church, and one of the few colored priests in the United States.

MARYLANDERS WHO HAVE MADE GOOD

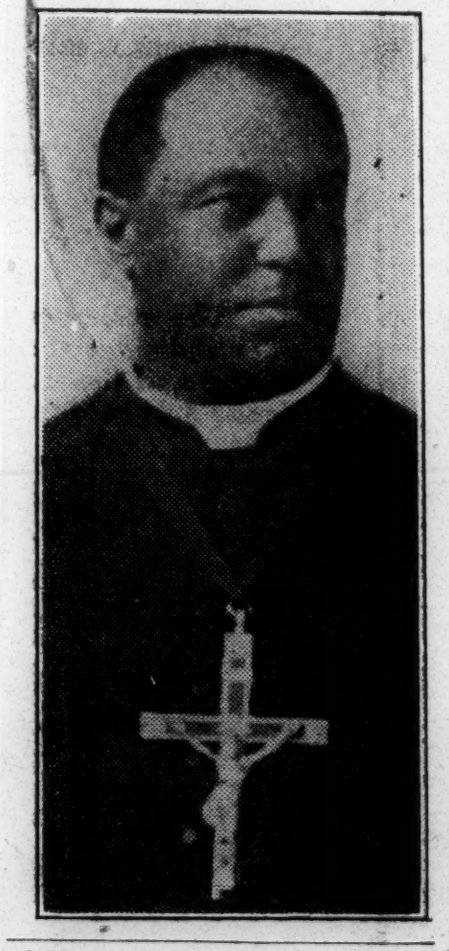
NUMBER 26

FR. J. HENRY DORSEY

One Of The Two Colored Catholic Priests Located In Maryland

Afro-American 4/29/21

Down in South Baltimore, at St. Monica's Catholic Church on West Hill street, is the only colored priets in charge of a parish South



of Mason and Dixon's Line. He is Rev. J. Henry Dorsey, who comes of a well known Catholic family of this city. Father Dorsey enjoys the distinction of being one of the less than a half dozen colored priests in the United States.

Born in this city, he attended the public schools, winding up at the Colored High School when it was located in the old City Hall on Holliday street. Desirous of entering the Catholic priesthood he entered Epiphany Apostlic College at Walbrook, and later finished the theological course at St. Joseph's Seminary.

Cardinal Gibbons ordained him at the Cathedral in 1902 and he said his first mass at St. Francis Xavier Church, where he had been a boyhood communicant. It will be remembered that Rev. J. J. Slattery, white, then head of the Josephite Order, delivered an address on the occasion, in which he sharply took issue with those who would circumscribe the Negro on account of prejudice.

Following his ordination he did missionary work in the South for about a year. He went to St. Joseph's School, Montgomery, Ala., as prefect, leaving two years later to become assistant pastor at St. Peter's Church, Pine Bluff, Ark. Within a few months he became pastor, and stayed there until he returned to Montgomery. From 1912 until he became pastor at St. Monica's Church he was again on the missionary field.

His work here, though done quietly, has been most effective, the parish having gone down after the death of Father A. B. Leeson, white. He is out early and late ministering to the needs of his parishoners and the community in general.

Father Dorsey enjoyed the confidence of Cardinal Gibbons and when a group of colored citizens raised a fine sum for St. Francis Academy recently he called on the priest to express his great appreciation of what had been accomplished. He also enjoys the confidence of other leaders of his church, as well as Protestants.

He has an aged mother living in this city, as well a brother, C. Marcellus Dorsey.

CATHOLIC WOMEN ENTER SISTERHOOD

Afro American 8/26/21

Impressive Services Held At Oldest Colored Catholic Convent On Feast of The Assumption

GIRLS RENOUNCE WORLD

Sixteen Take Vows To Devote Lives To Service Of Others

Five young ladies received the Oblate Sisters of Providence and three completed their noviate at the St. Frances Academy, Chase street and Brentwood avenue, at the Feast of the Assumption, which occurred Monday of last week. The services incident to the occasion were very impressive and were attended by a number of friends of those entering the sisterhood as well as a large number of the clergy. Bishop O. J. Corrigan, presided and the sermon was delivered by Rev. P. J. Debold, of Fordham University, New York.

Those who received the habit were: Miss Marie Bravo, of Mayaguez, Porto Rico; in religion, Sister M. Modestus; Miss Felicitas, of Mayaguez, Porto Rico, in religion. Sister M. Zoveta; Miss Margaret Moralls, of New York, in religion Sister M. Wallinga; Miss Anna Spaulding, of Indianapolis, Ind., in religion, Sister M. Donatus; Miss Georgianna Brennen, of Staunton, Va., in religion, Sister M. Venushaus.

The three who finished their noviate were Sister M. Philomena, of Parri du Roche, Ill.; Sister M. Praxedes, of St.Mary's County, Md.; and Sister M. Regina, of Little Rock, Ark.

Miss Pearl Saunders, of this city; Miss Irma Dideaux, of Pass Christian, Miss.; Miss Teresa Marshall and Miss Beatrice Matthews, both of Washington, entered the noviate.

The Oblate Sisters of Providence was established in Baltimore over one hundred years ago and is, therefore, one of the oldest colored religious institutions in the city.

Church- 1921.

C. M. E.

Methodist Organic Union Failed in C. M. E. Church

New York Age 11/22/21

Bishop Williams, Ardent Organic Union Advocate, Says Result was Brought About By Indiscreet Church Publications.

(*Special to* THE NEW YORK AGE)

Detroit, Mich.—Organic Union of the three great colored Methodist denominations, the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal Churches, in a failure even though two of the denominations voted enthusiastically to approve. The Colored Methodist Episcopal Church, of which Bishop Robert S. Williams of Augusta is senior bishop, voted almost unanimously against it, according to a letter received by Bishop C. S. Smith at his home, 87 East Alixandrine avenue, this city, from Bishop Williams.

Bishop Williams was one of the strongest advocates of Organic Union, and he attributes its failure in his church to the opposition engenderer by Bishop Charles H. Phillips of Nashville, and to unwise and indiscreet publication in many of the denominational journals of the A. M. E. and C. M. E. Churches. Bishop Smith wrote Bishop Williams asking information as to the outcome of the vote among the C. M. E. conferences. Bishop Williams replied to him as follows:

R. S. WILLIAMS,
Bishop C. M. E. Church,
902 Fifteenth Street,
Augusta, Ga.

January 3rd, 1921.

Bishop C. S. Smith,
Detroit, Michigan.

My Dear Bishop:

Your letter received. Replying will say that the vote for Organic Union failed in our church. My conferences went almost unanimously against it.

Some of the men in Bishop Cotterell's and Bishop Cleaves' conference voted for it, but the great majority went against it. Bishop Philip's conferences went overwhelmingly against it. I understand that Bishop Carter's conferences did not vote on it at all.

There were many reasons for this, chiefly the attitude of Bishop Phillips, and some of the unwise, or rather, indiscreet things that came out in the papers of the C. M. E. and the A. M. E. Churches.

As ardent as I was for the Union, and am yet, so far as that is concerned, I lost interest, for I saw that more harm would come than good if we undertook to force the question.

I hope and pray that the day will yet come when these three churches will unite for the good of the race, the salvation of the people, and the Glory of God.

I am yours in His Name,
(Signed)
R. S. WILLIAMS.

NINTH ANNUAL REPORT OF THE BOOK AGENT

May 4, 1921, Jackson, Tennessee

Christian Index 5/19/21

RECEIPTS—GENERAL FUNDS

FIRST & SECOND DISTS.—BISHOP R. S. WILLIAMS

Central Georgia Conference	$2242.80
South Georgia Conference	1852.31
Southwest Georgia Conference	1514.95
Georgia Conference	2520.00
North Carolina Conference	830.01
South Carolina Conference	1680.00
Wash.-Philadelphia Conference	1250.00
Florida Conference	249.40
Total	$12,139.47

THIRD DISTRICT—BISHOP E. COTTRELL

New Orleans Conference	$ 378.00
Texas Conference	1487.60
West Texas Conference	1562.40
Central Texas Conference	2115.28
East Texas Conference	2600.78
Lousinana Conference	3595.82
Total	$11,739.88

FOURTH DISTRICT—BISHOP C. H. PHILLIPS

El-Paso Pacific Conference	$ 194.46
Kentucky and Ohio Conference	1603.16
North Alabama Conference	3171.42
Central Alabama Conference	2097.90
Alabama Conference	2985.26
Total	$10,052.20

FIFTH DISTRICT—BISHOP R. A. CARTER

So. E. Mo., & Ill., Conference	$ 835.50
Little Rock Conference	900.50
Southwest Arkansas Conference	1500.00
Arkansas Conference	1400.00
South Mississippi Conference	1600.00
Mississippi Conference	1735.80
East Mississippi Conference	2400.50
North Mississippi Conference	3315.60
East Florida Conference	100.00
Total	$13,787.90

SIXTH DISTRICT—BISHOP N. C. CLEAVES

Missouri and Kansas Conference	$ 850.00
Tennessee Conference	757.26
West Kentucky Conference	1267.81
Oklahoma Conference	579.47
Muskogee Conference	897.00
West Tennessee Conference	3074.40
Jackson-Memphis Conference	4068.19
Total	$11,494.13

Receipts:

Total General Funds	$59,213.58
Total General Funds (current year)	3340.80
Total Receipts from books	1723.36
Total receipts from Index	4236.26
Total receipts, Job printing	2151.91
Balance brought forward	7297.45
Grand total receipts	$77,967.36

Expenditures:

Paid Bishops and widows	$17,870.00
Paid Dr. J. A. Lester, Education	12,537.39
Paid Secretary of Missions	1500.00
Paid Editor Christian Index	1500.00
Paid Editor Western Index	600.00
Paid Editor Eastern Index	600.00
Paid Proof Reader Index	600.00
Paid Book Agent	1500.00
Paid hands for labor	3646.40
Paid material and supplies	8139.53
Grand total expenditures	$48,493.32
Cash balance	$29,474.04
For Missions	$15,508.24
For Education	$15.508.24

NEW PUBLISHING HOUSE

The Nashville Tenn. Globe 10/7/21

C. M E CHURCH PURCHASES PROPERTY HERE

RESIDENCE OF BISHOP C. H. PHILLIPS, FOURTEENTH AVENUE AND GRUNDY STREET

With the acquisition of the residence of Bishop Charles H. Phillips by the C. M. E. Church, Nashville has the assurance of another publishing house to be operated by the colored people. It is stated that the sale of this property was made several weeks ago but the transfer was delayed, due to the fact that the Publishing Board of the Colored Methodist Episcopal Church was waiting to clear out some church technicalities. The consideration paid for the property is understood, to be ten thousand dollars, and the property is located at the corner of Fourteenth Avenue North and Grundy street. It is a two-story brick building, very commodious and ample to house the offices as well as the machinery of the Sunday School Department. The Colored Methodist Episcopal Church had had their house located in Jackson, Tenn., Since its organization. Already plans are about complete for moving the entire outfit to Nashville, and it is stated by those in a position to know, that not a single obstacle is now in the way, and that in all probability everything will be in working order by the spring of 1922.

Dr. J. A. Lester, the secretary of the Sunday School Department, who has been getting out the literature here in Nashville, and who has had his office and mailing department at 112 Church street, stated last week that he was not in a position to give out any authoritative statement. He however, admitted that the church had purchased the property. Bishop Phillips, the former owner, is not in the city, but has been on a visit to Europe, and it was not known whether he had returned this week or not. It is understood however, that there is no doubt whatever about the sale and the transfer. The business men are rejoicing over the fact of this acquisition, as it adds to Nashville as a religious publishing center, sending it far ahead of its closest rival, giving it a supreme hold not only upon the religious printing industry among the Negroes of the United States, but adding materially to it as an educational center. Those who are in a position to know, feel that the moving of the plant here wil give employment to fifty or sixty additional skilled laborers, as they are to install linotype machines, a bookbinding department, up-todate modern printing presses, and do a general mail order and book business. It means the moving of the editorial department of their inhtitution, and adds another weekly paper to Nashville, known as The Christian Index, edited by Dr. J. A. Hamlett. The Publishing Board of the C. M. E. Church, or the publishing committee, as it is known, consists of five members who agreed unanimously to the moving of the plant and to the purchasing of the property so it is stated. Formal announcement is looked forward to within the next few days or weeks as to the full plan of operation.

Bishop C. H. Phillips Before the Ecumenical Conference

The Christian Index 10/27/21 Jackson Tenn.

BISHOP C. H. PHILLIPS, A. M., LL. D., has the distinction of having been a member of the last three Ecumenical Conferences, two held in London and one in Toronto, and has occupied a conspicuous place in the organization and program of each of them. At the latest session just held in London, he had the honor of presiding at one of the sessions, and his ability to handle with ease and dignity that august assembly called for much favorable comment in the British press. At another session he made an impromptu speech, a stenographic report of which appeared in the Methodist Times of London as follows:

"Bishop C. H. Phillips (Colored M. E. Church) asserted that it was insufficient for the church to become an exponent of lofty ideas. Her function of leadership in moral reforms would be gravely compromised if she did not stand true to this great question. The weaker races desired economic justice where their bread and meat was concerned and a large freedom and brighter future. True fellowship has no reference to colour, and though skin may differ, character dwells in black and white the same. It is natural for certain races to think themselves superior to others, but hostility arises from deep seated prejudice. There can be no real peace for humanity, until prejudice is abolished, crushed, and made infamous throughout the world. As might be expected, there was a vigorous discussion, in which strong and forceful speeches were made by a number of representatives. The sympathies of the audience were unmistakably demonstrated in the hatred of oppression and cruelty wherever manifested, and a desire for equality and justice in the treatment of subject peoples. There was a deep feeling of real, genuine concern as one speaker after another pleaded for fairer and more tolerant treatment. Indeed, as Rev. J. Alfred Sharp (Wesleyan Pres) observed it was hardly necessary for them to plead with a conference that was so obviously on the side of the colored peoples. But much allowance must be made for men who have lived under conditions against which every fibre of their being has been in revolt. Dr. Jackson of the A. M. E. Church and Dr. Oscar W. Adams spoke with moving pathos and passion of the aspirations of their brethren, and roused the audience to a high pitch of enthusiasm."

Church—1921.

C. M. E.

GENERAL SUMMARY OF THREE YEARS' WORK.

Grand total raised, handled and due us from M. E. Church, South $192,963.66

Church Extension Review Louisville Ky. Aug. 1921

Disbursements.

Loans to churches and parsonages	$ 97,657.15
Donations to churches and parsonages	43,561.59
Due us from the M. E. Church, South	18,095.00
Interest due Department on Loans	5,832.84
Buying and furnishing Department Building	9,125.35
29 lots in Mangrum, Oklahoma	2,400.00
Salary of General Secretary	4,500.00
Salary of Stenographer and Bookkeeper	1,800.00
Donation to General Secretary	2,000.00
Office and traveling expenses	6,000.00
Prizes given in contest	1,500.00
Total	$192,963.66
Total expenses for three years	15,800.00
Total amount saved to church in three years, over all expenses	$177,163.66
Grand Total repeated	$192,963.66
Grand total borrowed from banks and others	$ 29,362.78
Total amount actually raised in 3 years	163,600.90
Subtract the 3 years 5c per capita, which is	15,885.13
From the whole amount raised, which is	163,600.90
You will see that we have raised by special efforts	147,715.77
Total amount paid on money borrowed from banks and others	15,192.18
Balance paid on money borrowed from banks and others	14,270.58

The following is the amount of unpaid principle due by the several churches:

Cottrell's Chapel, Pensacola, Fla.	$ 500.00
James Chapel, Monroe, La.	120.00
Lane's Tabernacle, St. Louis, Mo.	500.00
Ford City, Pa.	200.00
Providence Church, Henrietta, Texas	150.00
Jamison's Chapel, San Angelo, Texas	175.00
Snowden's Chapel, Sapulpa, Okla.	300.00
Mt. Zion, Waco, Texas	418.78
Reynold's Temple, Winston-Salem, N. C.	1,200.00
St. Paul, Luxora, Ark.	850.00
Carter's Institutional Church, Jonesboro, Ark.	1,000.00
Mayes Chapel, Ruston, La.	145.13
Ellison's Tabernacle, Danville, Ill.	740.00
Cottrell's Chapel, Pensacola, Fla.	500.01
St. James Church, Paducah, Ky.	700.00
St. Paul, Savannah, Ga.	800.00
Miles Chapel, Water Valley, Miss.	760.00
St. Luke, Denison, Texas	'80.00
Snowden's Chapel, Sapulpa, Okla.	67.90
Total amount principle due and unpaid	$ 9,206.82
Total amount of interest due and unpaid	5,832.84
Grand total due and unpaid	$15,039.66

So it can be seen by the above amounts, due the Board from interest and principle, that we have enough due the Department to over pay our Liabilities, which is $14,270.56. Thus leaving us on easy street so far as our Liabilities are concerned. There are other churches where we hold a deed to the property and documents from Board of Trustees acknowledging their indebtedness to our Board, that would ordinarily be due the Board in one or two installments, but because of the importance of these churches, we have extended the time of their payments, so as to give them time to be sufficiently strong to carry themselves.

STATEMENT OF THE CONDITION OF THE BOARD OF CHURCH EXTENSION, C. M. E. CHURCH.

Assets.

First mortgages and notes on churches and parsonages	$ 97,657.15
Interest due on the above mortgages and notes	5,832.84
29 lots in Mangrum, Okla., for which we have deed	2,400.00
Department building furnished in Lou., Ky.	10,125.35
Cash in bank April 1st, 1921	2,346.77
Total amount owned and controlled by our Department	$118,362.05
Due us from the M. E. Church, South, Centenary money	12,008.17
1920 dollar for dollar on our assessments (5 cents per capita)	4,671.16
Amount due us from Annual Conference Board of M. E. Church, South	1,415.67
Total due us from M. E. Church, South	18,095.00
Grand total assets of Church Extension Board, C. M. E. Church	$136,557.05

Liabilities.

Amounts due banks and others by our Department	$ 14,270.56
Total assets above liabilities of our Department	122,287.47

Church – 1921

C. M. E.

ADDRESSES OF BISHOPS OF THE COLORED METHODIST EPISCOPAL CHURH.

Western Index

Bishop Isaac Lane, D. D., 422 LaConte St., Jackson, Tenn.

Bishop R. S. Williams, D. D., 912 Fifteenth St., Augusta, Ga.

Bishop W. Cottrell, D. D., Holly Springs, Miss.

Bishop C. H. Phillips, A. M., D. D., 123 14th Ave., Nasnville, Tenn.

Bishop R. A. Carter, A. M., D. D., 4408 Vincennes Ave., Chicago, Ill.

Bishop N. C. Cleaves, D. D., 4145 Enright Street, St. Louis Missouri.

GENERAL OFFICERS.

Rev. J. A. Hamlet, Editor Christian Index, Jackson, Tenn.

Rev. J. C. Martin, D. D., Agent, 109-11, Shannon St., Jackson, Tenn.

Rev. T. H. Copeland, D. D., Secretary Ministerial Relief, Hopkinsville, Ky.,

Rev. J. R. Starks, Editor Western Index, 2621 Flora St., Dallas, Texas.

Rev. P. S. Stout, D. D., Secretary Church Extension, Louisville, Ky.

Rev. J. H. Moore, D. D., Secretary Mission, Holly Springs, Miss.

Rev. J. A. Bray, D. D., LLD., Secretary Education, Box 570, Birmingham, Ala.

Rev. A. R. Calhoun, D. D., Secretary Epworth League, Pine Bluff, Ark.

J. A. Lester, M. D., Secretary S. S. Dept., 1111 Church St., Nashville, Tenn.

Church - 1921.

A DESERVED RECOGNITION.

Rev. H. H. Dunn, B. D., A. B., has resigned the pastorate of Central Congregational Church of New Orleans, La., to become effective January 23rd, 1921, to become Secretary of the American Missonary Association League, which has to do with the thirty-three schools in the South directed by the Association.

The Rev. Mr. Dunn, leaves the pastorate of Central Church after fourteen years of successful administration and effective service. During his pastorate, the membership has been increased over one hundred and fifty per cent., the church plant was recently remodeled at a

REV. H. H. DUNN, B. D., A. B.

cost of $6,000.00, social service activities and institutional features added including kindergarten work and a Colored Day Nursery, which has been placed on the budget of the City of New Orleans at $40.00 per month. Meanwhile the benevolences of the church have been increased three hundred per cent.

For years, the Rev. Mr. Dunn has been a forceful leader in the civic life of the community. Ten years ago he organized the Colored Educational Alliance which he now serves as president, an organization which has been instrumental in securing added school facilities for the Colored children of the community. He also played an important part in organizing the Colored Summer Normal, which was organized seven years ago.

Congregational.

His public spirit is further shown in his connection with the Times-Picayune Christmas Fund for Negro children. He has been secretary of this Fund since its organization and assists greatly in raising four or five thousand dollars each year to distribute toys to poor children.

He received the unanimous vote of the executive committee of the American Missionary Association, New York City, in his election as secretary of the American Missionary Association League. In their opinion as well as in the opinion of the secretaries he is well fitted to represent the denomination, present the cause of education, organize forces for larger support of the schools, solicit funds as a representative of the department of support, and promote the interests of the American Missionary Association system of schools in general.

Brooklyn Pastor Attends Convention in California

New York Age 7/23/21

Dr. H. H. Proctor and Twenty Others Take Active Part in National Convention of Congregational Churches

(Special to THE NEW YORK AGE)

Los Angeles, Cal.—The National Convention of Congregational churches of the United States has closed its biennial session here. Among the 300 delegates, about 20 were colored, coming from various parts of the country from Massachusetts to Texas. Colored delegates were recognized on perfect equality with the whites and took a prominent part in the deliberations of the body.

Colored Men's Activities.

Rev. Henry Hugh Proctor of Brooklyn, N. Y., delivered two addresses before the body. In one of these he told of the progressive solution of the problem of the races, and in the other he seconded the nomination of one of the candidates for the highest office in the gift of the Council.

Rev. E. H. Harris, of Louisville, Ky., was chosen assistant moderator of the Council and Mr. Baker, a colored deacon, assisted in the distribution of the elements of the sacrament.

Dr. W. M. De Berry of Springfield, Mass., made an address before the American missionary association that attracted great attention and provoked wide and favorable comment. He made a strong plea for the highest recognition of the race.

Rev. C. W. Burton of Chicago, was made a member of the commission on Missions.

Colored delegates were entertained by the Lincoln Memorial Congregational chhurch of which the Rev. E. E. Lightenen is pastor. A number of the delegates remained over a few days and visited the many resorts of the city. They were shown many courtesies by the colored citizens.

Colored Pastor Here Given Appointment As District Leader

Rev. C. J. Thomas, pastor of Rush Memorial Congregational church colored, has been appointed superintendent of church and Sunday school work in the district comprising North Carolina, South Carolina Georgia and Washington, D. C. He takes his new office on October 1.

Rev. Thomas on taking charge of the Rush Memorial church two years ago found its deficit to be $9,000. Since then he has wiped out the debt, increased the membership and repaired the church.

Church of God and Saints of Christ

Church- 1921.

Black Jews In Passover

Footwashing, Divine Healing, And Holy Kiss Form A Part Of The Ceremonies

Cincinnatti Journal

Afroamerican 4/9/21

Representatives from Jamaica, South America and Africa assembled last Tuesday in the Hotel Sterling under the auspices of the Church of God and Saints of Christ, for the purpose of observing the ritual of the Passover Feast.

A choir of two hundred members led in song by St. Cuetta Connors, chanted a series of "Hallelujahs" of Scriptures and praise. Robed in gaudy colors of bright blue, red purple and brown, men and women delegates was an impressive and novel sight under their broad caps, when they observed the Jewish Sabbath last Friday and Saturday, according to the custom of their church, which holds the same Sunday observance as the Jewish church.

Among the ceremonies to be performed were baptism, footwashing, divine healing and saluting with the Holy Kiss.

Among the Bishops in attendance were the following: Sc. Bishop J. M. Grove, white, of Emporia, Kan.; A. S. Dickerson, of Newark N. J. This organizawas founded twenty-five years ago by the late William S. Crowdy, a colored revivalist.

Episcopal

Church - 1921.

The Church's Early Work for the Colored Race

MILWAUKEE LIVING CHURCH
JULY 16, 1921

By the Rev. George F. Bragg, Jr., D.D.

THE Church, unquestionably, was the first to inaugurate organized work among the colored race of this country. At least eight colored congregations were organized between 1794 and 1865. Other such congregations, organized that same period, failed to survive. One such was Christ Church, Providence, R. I. But, if we take the eight which survive, and add to that number other colored congregations formed directly by members of these defunct but historic organizations, out of a present total colored communicant list of 30,000, 7,927 came through this historic source. And while this source represents more than a fourth of the total list of colored communicants in the country, the material and representative aspect of the matter is overwhelmingly greater. The mere mention of the names of such congregations witnesses to the claim we make: St. Thomas', Philadelphia, St. Philip's, New York; St. James', Baltimore; St. Luke's, New Haven, Conn.; Church of the Crucifixion, Philadelphia; St. Matthew's, Detroit, Mich.; St. Philip's Church, Buffalo, N. Y.; and St. Philip's, Newark, N. J. Add to these, the churches brought into being by members of the group already mentioned, and we have St. Mary's, Baltimore; St. Katherine's, Baltimore; St. Thomas', Chicago; All Saints', St. Louis; and St. Augustine's, Atlantic City.

To this same period belongs James Theodore Holly, the first negro consecrated bishop in the western hemisphere. Bishop Holly was a great character before he became a bishop. He was one of the giant colored leaders, with such men as Frederick Douglass, Major Martin R. Delany, Henry Highland Garnett, and the like. In the conventions of colored men previous to the civil war he was a commanding figure, and the leader of the section that favored "colonization", and the only one of that particular group that succeeded in the determined project. In 1862 he was leader of a band of 200 immigrants who settled in the republic of Haiti. He organized the Haitian Church, and was consecrated its first Bishop.

It is simply impossible to tabulate the indirect influence wrought by the Church on other religious bodies by its example as *the first* religious body in this country to ordain black men to the priesthood, give local self-control to colored congregations, and recognize each such congregation as a legitimate part of the whole. The Lutherans and the Presbyterians were the first to follow the example the Episcopal Church had set in this matter. The Methodist Episcopal Church did not ordain black men, and give status to local colored congregations, until *after* the civil war. Such historic leadership in such an important matter is deserving of notice. It is most important Church history.

The actual example of these historic colored congregations, with priests of the black race, leading in the administration of their local affairs, wrought mightily upon white priests who were to become bishops, and whose work would be largely in communities where the blacks were numerous. Bishop Whittingham was greatly inspired by Peter Williams, and St. Philip's, New York. He came to Maryland as Bishop, and what he wrought among the blacks is too well-known to repeat here. In laying foundations in the South after the civil war, for work among colored people, few men exceeded Bishops Johns, Whittle, Atkinson, Lyman, and Dudley. All of these bishops got their "vision", and inspiration, from the real thing. All save Bishop Whittle, pastored churches in Maryland, and came in direct contact with St. James' First African Church, and its black priest. Bishop Whittle got the same experience, and "vision", in Louisville, Ky., where he performed the marriage ceremony of the first colored minister that ever labored anywhere in the South, south of Maryland. Bishop Henshaw and Bishop Coxe carried the same idea northward. Whither they went, they all interpreted according to the pattern shown them.

The extent of the ethical value and influence of these historic churches upon the masses of the black race can not possibly be estimated. In the day schools connected with a number of these churches many of the race received all the education they possessed. Groups of able colored men, especially in the cities of New York, Philadelphia, and Baltimore, developed in connection with these churches, and became leaders of the black people of the entire community. It was largely the success of St. Thomas' Church, Philadelphia, in interpreting ideals of race capacity and leadership, which, twenty-five years after its founding, emboldened the black Methodists to leave the servility and subjection of the white Methodist Church and rear up, for themselves, the African Methodist Episcopal Church. Because of this early Church influence, African Methodists are more *Episcopal* than are the white Methodists.

It was with these historic colored churches the same as it was with white Churchmen, who sustained great difficulty in impressing the masses of the white race. In a far greater degree, ignorance, prejudice, and hatred conspired against the increase of black Episcopalians. In Virginia, where the Church was first introduced, there was a time when Bishop Madison greatly despaired with respect to its very existence. But, in every period, there were always a few of "the elect" who exerted a far greater influence than their mere numbers would intimate. So it was in the communities where these historic colored churches were established. They represented, for the race, "quality", and at all times the members of the little group exercised a truly wonderful influence for good among the great body of black people. Some day the Church will, much more than now, appreciate how these colored churches of the North "preserved the open door", which the Church even now has not fully utilized; and how it was that black priests from these same churches of the North were the first to enter the Southern field, after the civil war, and render the situation hopeful and encouraging.

Perhaps it may be a little discouraging to note the significant fact that, despite the concentration of the Church's missionary appropriations in Southern dioceses, the growth has been far greater, among the race, in sections other than the South.

Thirteen separate congregations, in 1892, in the following cities reported an aggregate of 1,663 colored communicants: Wilmington, N. C.; Charleston, S. C.; Savannah, Ga.; Jacksonville, Fla.; Key West, Fla.; Mobile, Ala.; Vicksburg and Natchez, Miss.; New Orleans, La., and Memphis and Mason, Tenn. In 1921, the same congregations report an aggregate of 1846 communicants, or a total gain, in 29 years, of 183 communicants.

In the year 1907, in the southern states included in the Province of Sewanee, that is to say, North and South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Tennessee, and Kentucky; in that entire territory, there were reported 5,719 colored communicants. Fourteen years later, 1921, within the same territory, there are reported 6,393 colored communicants, or a total gain, in 14 years, of 674 colored communicants.

Leaving out the seaboard states, in the rest of the territory, Alabama, Mississippi, Louisiana, Tennessee, and Kentucky, in 1907 there were reported 1,116 colored communicants. In 1921, fourteen years later, in the same territory, there are reported 1,099 colored communicants, or an *actual loss* of 17 communicants.

As a sample outside of the south: In 1907, the New England States, New York, New Jersey, and Pennsylvania, in the aggregate, reported 4,413 colored communicants. In 1921, this same group of states report, in the aggregate, 11,601 colored communicants.

The following table will show the present distribution of colored clergy, congregations, and communicants:

Province	Col. Clergy	Congregations	Communicants
1st	6	6	1905
2nd	24	27	6834
3rd	47	84	9892
4th	51	122	6393
5th	14	17	3224
6th	4	5	477
7th	7	19	994
8th	2	3	394
	155	283	30,113

Church — 1921.

Episcopal.

N. Y. C. MAIL
JUNE 23, 1921

EPISCOPALIANS NAME FIRST NEGRO BISHOP

Rt. Rev. Gardiner, Native African, Becomes Suffragan.

The Right Rev. T. Momolu Gardiner, full-blooded member of the Vey tribe of East Africa and the son of a Mohammedan priest, was consecrated today as suffragan bishop of the Episcopal Church, the consecration being reported the first of its kind in Christian history. The ceremony was held in the Church of the Incarnation, Madison avenue and Thirty-fifth street.

Fifty years ago Bishop Gardiner lived in the East African jungle, uncouth and uneducated. Today he speaks English fluently, and is well versed in Latin and Greek.

He was consecrated suffragan bishop of Liberia by the venerable presiding bishop of the Episcopal Church, the Right Rev. Daniel Sylvester Tuttle. The occasion also marked the eighty-fourth birthday of Bishop Tuttle, who is eighty-fourth bishop in the American succession, and who had consecrated eighty-four bishops before Bishop Gardiner.

FIFTY IN PROCESSION

The consecration began at 10.30 today, being preceeded by a procession in which the assisting bishops and fifty priests marched. The bishops who took part in the laying on of hands were the Rt. Rev. Thomas F. Gailor, bishop of Tennessee and president of the National Council; the Rt. Rev. William T. Manning, bishop of New York; the Rt. Rev. Paul Mathews, bishop of New Jersey; the Rt. Rev. Walter H. Overs, bishop of Liberia, and the Rt. Rev. Arthur S. Lloyd, bishop suffragen of New York.

Bishop Gardiner will hold his first post-consecration service Sunday at St. David'sD Church, 348 West 160th street, where he will celebrate the holy communion. It is his first visit here and he has been sightseeing with great eagerness.

In his address today Bishop Overs declared that the consecration to the bishopric of a man who is the "first aboriginal fruit of the Liberian vineyard" is a significant event in the centennial year of the church's missionary society.

SPEAKS OF ITS MEANING

Such an event as this," he said, can no more be separated from the great missionary purpose of the church than can the thavest be separated from the can the harvest be separated from the sted time," he continued, turning to Bishop Momolu, whose particular work in Liberia will be among his own tribesmen. "You are a member of the Vey tribe, one of the most promising tribes in Liberia. But it is the only tribe in the republic that is influenced by Mohammedanism. Your name is Momolu, which means in English Mohammed. Your father, as Mohammedan priest, gave you that name, but he also sent you to a Christian school, St. John's, Cape Mount, to learn letters. You learned to be a Christian. Gradually you have come to the position you now hold.

"Just before I came from Monrovia last month, one of your chiefs, a Mohammedan, came to me and said: 'The mosque in my town is falling down. If you will send me a teacher I will build a Christian church in the very place where the mosque stood' It is prophetic. It will come. You particularly represent those people. Your task is tremendous, but your opportunity is magnificent."

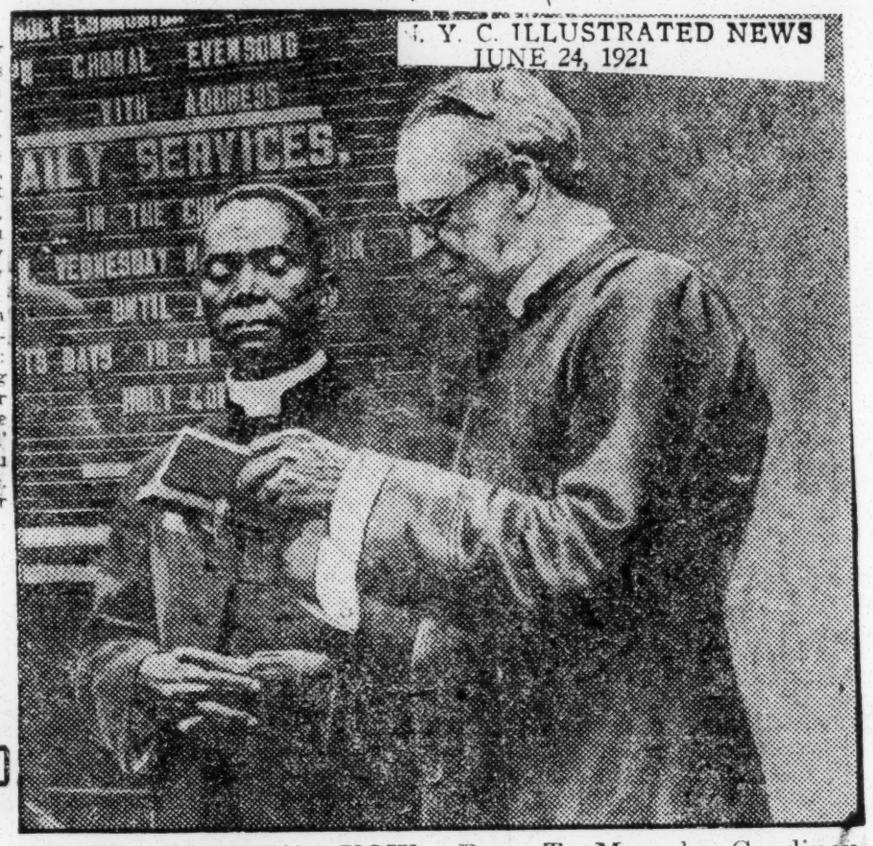
NATIVE AFRICAN IS CONSECRATED LIBERIAN BISHOP

American Episcopal Church Honors Mohammedan Priest's Son

7/2/24
Chicago Defender

New York, July 1—From African tribesman to bishop of the Protestant Episcopal church is the remarkable record of the Rev. Theophilus Momolu Gardiner, D. D., who was consecrated bishop suffragan of Liberia in the Church of the Incarnation, Madison avenue and 35th street, in this city, June 23. Dr. Gardiner's elevation to the episcopate is one of the romances of the Domestic and Foreign Missionary Society of the Protestant Episcopal church in the United States and by a curious coincidence it comes in the year of the centennial anniversary of the organization of the society. He was born about fifty years ago into the Bey tribe of Liberia. As a babe he was carried about the jungle in his mother's arms and lived the primitive life of his people. At the age of 10 he came under the notice of the missionaries at St. Johns Mission, Cape Mount Liberia, who taught him his letters. That was in the early '80s. By 1890 he had learned to read and write, whereupon, to escape the influence of

Bishop Gardiner



N. Y. C. ILLUSTRATED NEWS
JUNE 24, 1921

NEGRO BISHOP'S VOW.—Rev. T. Momolu Gardiner (left) was consecrated Bishop Suffragan of Liberia, Africa, yesterday. Rev. H. Percy Silver (right) attended him.

relatives who adhered to paganism, he was removed to Cape Palmas, where his education was continued.

By successive stages he served as catechist and teacher at Gbodibo, an interior station, and at Cape Palmas, and as one of the faculty of Cuttington collegiate and divinity school, being subsequently made a deacon and then advanced, in 1906, to the priesthood and put in charge of Mt. Vaughn Chapel, the historic station of the mission, whence he was transferred to St. James' church, Hoffman. He was elected suffragan bishop early this year and it thus happens that in the heart of New York City on Thursday morning this native of the African wilds was made a bishop of the church and commissioned to go back to Africa and preach Christianity among his native tribesmen, who are strong in the Mohammedan faith. Churchmen regard the elevation of this child of the jungle to Episcopal honors as one of the most significant exhibits of the importance of the missionary movement in the anniversary year of the Episcopal Missionary Society.

Dr. Gardiner was consecrated by the venerable Bishop Daniel Sylvester Tuttle, presiding bishop of the church, 84 years old, who for fifty-four years has been engaged in the mission field, twenty years of which were spent in the Rocky Mountain section of the United States in the days before the railroads penetrated that region. He was assisted by Bishops Manning of New York and Matthews of New Jersey and by Bishop Overs of Liberia, who has just been made a member of the educational commission of that state by the President of Liberia. Another participant was Rev. F. W. Elligor, rector of All Saints' church, Williamsbridge, N. Y., who was a schoolmate of Dr. Gardiner at St. John's school, Cape Mount, Liberia, in the early days.

Impressive Ceremony in New York Church, Bishop Tuttle Presiding --- Pres. King of Liberia Attended Service

N. Y. Age 7/2/21

In the Church of the Incarnation, Madison avenue and Thirty-fifth street, last week, there was consecrated as suffragan bishop of the Protestant Episcopal Church a man who fifty years ago was a product of the West African jungle, unlettered and uncouth, the son of a Mohammedan priest, and who until his present visit to New York had never seen a street car or a train.

Today he is a bishop of the church, and though a full-blooded member of the Vey tribe of West Africa, he speaks English perfectly, and is well versed in both Latin and Greek.

The man who passed through this remarkable transformation of civilization and Christianity is the Rev. Dr. Theophilus Momolu Gardiner, who until he was ten years old was just Momolu (Mohamed), son of a priest of the Vey tribesmen, Mahometan natives of East Africa. He was consecrated as suffragan bishop of the Protestant Episcopal Church of Liberia on Thursday, June 23rd.

The President of Liberia attended the service, in which six prelates took part. The Right Rev. Daniel Sylvester Tuttle of St. Louis, presiding bishop. The service was held at 10:30 a. m., and fifty priests in their robes marched in the procession which preceded it.

By a happy coincidence, Thursday was the eighty-fourth birthday anniversary of Bishop Tuttle, who is the eighty-fourth bishop in the American succession, and who had consecrated eighty-four bishops when Bishop Gardiner presented himself as the eighty-fifth priest to be elevated.

Service of Consecration.

Held at 10:30 o'clock, the service of consecration was preceded by a procession in which the assisting bishops and fifty priests in their vestments marched. The bishops who took part in "the laying on of hands" were the Rt. Rev. Thomas F. Gailor, bishop of Tennessee and president of the National Council

(over)

(From over)

the Rt. Rev. William T. Manning, bishop of New York; the Rt. Rev. Paul Mathews, bishop of New Jersey; the Rt. Rev. Walter H. Overs, bishop of Liberia, and the Rt. Rev. Arthur S. Lloyd, bishop suffragan of New York. It was Bishop Mannings first consecration since his own.

"The consecration to the bishopric of a man who is the first aboriginal fruit of the Liberian vineyard is a significant event in this centennial year of our missionary society," declared Bishop Overs in his address at the service.

A Great Event.

"Such an event as this can no more be separated from the great missionary purpose of the church than can the harvest be separated from the seed time", he continued, turning to Bishop Momolu, whose particular work in Liberia will be among his own tribesmen. "You are a member of the Vey tribe, one of the most promising tribes in Liberia. But it is the only tribe in the Republic that is influenced by Mohammedanism. Your name is Momolu, which means in English, Mohammed. Your father, a Mohammedan priest, gave you that name, but he also sent you to a Christian school, St. John's Cape Mount, to learn letters. You learned to be a Christian. Gradually you have come to the position you now hold.

Replace Mosque With Church.

"Just before I came from Monrovia last month, one of your chiefs, a Mohammedan, came to me and said: "The mosque in my town is falling down. If you will send me a teacher I will build a Christian church in the very place where the mosque stood.' It is prophetic. It will come. You particularly represent those people. Your task is tremendous, but your opportunity is magnificent."

He has been seeing New York with all the eagerness of a youngster over a new toy. The city holds him in great awe, however, as trolley cars, subways, and railroads were things of which he dreamed, but had never seen, and he will not trust himself to go about without a guide.

His First Sermon

Bishop Gardner preached his first sermon and celebrated his first communion on Sunday morning, June 26th at St. David's P. E. Church, 348 East 160th street, the Rev. Dr. E. G. Clifton rector. The Brotherhood of St. Andrew was present and received the communion as a corporate body. The bishop's sermon, based on a text from Jude, was thoughtful and logical. He emphasized the fact that the conditions to be dealt with in Africa were different from those in America. In the Dark Continent, he said, the handicaps to be overcome were to be found mostly in ignorance, superstition, and Mohammedanism. And he cited work already accomplished by the Church toward the overcoming of these difficulties.

A distinguished guest at the service was His Excellency, President C. D. B. King, President of the Republic of Liberia, who, with an aide, occupied seats within the chancel. The choir, under direction of Organist-Choirmaster Southwell, rendered special music for the service in an impressive manner.

Educated in Liberia.

The bishop cited figures showing the development of work done in Liberia by the church. In this connection, below is given an extract from a letter written by John W. Wood, secretary, Department of Missions of the Protestant Episcopal Church, New York, giving an explanation concerning the schools at Cape Mount and Cape Palmas, attended by Bishop Gardner, and adding some figures concerning the educational work in Liberia:

"Will you let me explain that, while it is true that Bishop Gardiner received his education in St. John's School, Cape Mount, and later in our theological school at Cape Palmas, both these schools are institutions established by the Episcopal Church in Liberia rather than by the Liberian government? It may be more completely in accord with the facts to say that Bishop Gardiner is a product of Christian education domesticated in Africa, rather than purely a product of African Negro culture.

"The Episcopal Church has forty-eight schools eighty-five teachers and more than 2,000 pupils in Liberia.

The work that has been done by the Episcopal and other communions in promoting education has created a demand which the Liberian government itself has been quick to recognize, as evidenced by its establishment of a Board of Education upon which our Bishop Overs and other American missionaries serve."

Consecration of Suffragan Bishop of Liberia

MILWAUKEE LIVING CHURCH
JULY 2, 1921

THE consecration of the Rev. Theophilus Momolu Gardiner, D.D., to be Suffragan Bishop of Liberia, West Africa, took place in the Church of the Incarnation, New York City, on Thursday, June 23rd. Six bishops, about fifty clergymen, and a large congregation were present. Charles Dunbar Burgess King, President of the Republic of Liberia, and his staff came from Washington expressly to attend this service.

The Presiding Bishop of the American Church officiated. The Bishop of Liberia preached the sermon. The attending presbyters were the Rev. Dr. Hutchins C. Bishop and the Rev. F. Wilcom Elligor. The Bishop of New York and the Bishop of New Jersey presented the Bishop-elect.

The reading of the testimonials was as follows:

Certificate of Election: The Rev. Dr. George Francis Nelson.

Canonical Testimonial: The Rev. Dr. Edward G. Clifton.

Certificate of Ordinations: The Rev. Nathan Matthews, formerly missionary in Cape Mount, Liberia.

Consents of the Standing Committees: Mr. Jonatas Williams, a theological student, native of Haiti.

The Bishop of Tennessee read the Litany, and sang the *Veni, Creator Spiritus.*

Besides the Presiding Bishop the following named Bishops laid their hands upon the head of the elected Bishop kneeling before them: Bishop Gailor, Bishop Lloyd, Bishop Matthews, Bishop Overs, and Bishop Manning.

The Bishop of Liberia in his sermon said among other things:

"The cause that brings us together to-day is not ordinary. The consecration to the bishopric of a man who is the first aboriginal fruit of the Liberian Vineyard is an event of more than ordinary importance. Such an event can no more be separated from the great missionary purpose of the Church than can the harvest be separated from the seed time.

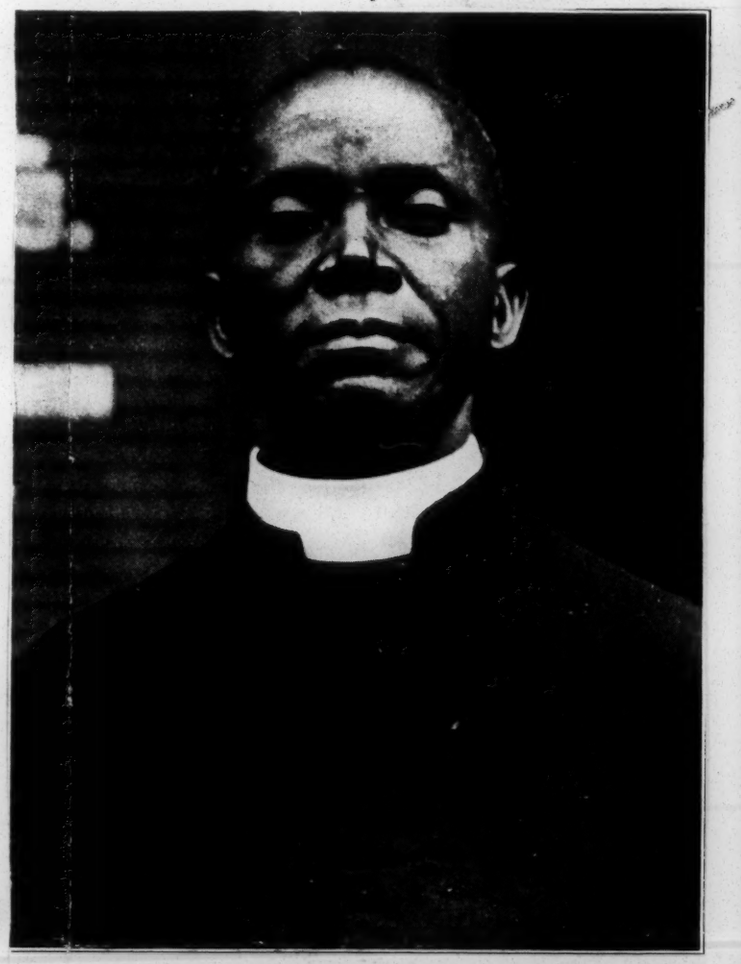
"It is significant that in this centennial year of our missionary society we should meet to consecrate a man from this our oldest mission field, the field toward which the society turned its face in its first missionary endeavor nearly one hundred years ago. The first years of our work there were years of very small beginnings. The fruit however to which we can point to-day fills us with encouragement and is an occasion for inspiration."

Finally, turning to Bishop Gardiner, whose particular work in Liberia will be among his own tribesmen, he said:

"And now, my brother and friend, before I close it is a pleasure for me to address a few words to you personally. I congratulate you on your high calling. I am sure you will not forget that the higher the office the greater the responsibility. He who does not fill the office to which he has been elected reflects discredit upon the Church which he represents. Five hundred years before Christ, a group of Grecian philosophers gathered together. No one can measure the influence of that group upon the world. One of them said, 'Know thyself.' Another said, 'Know thine opportunity.' You and I have travelled through much of Liberia together. You know the field and the work. You are a member of the Vai tribe, one of the most promising tribes of Liberia. But it is the only tribe in the republic that is influenced by Mohammedanism. Your name is Momolu, which means, in English, Mohammed. Your father, a Mohammedan priest, gave you that name, but he also sent you to a Christian school—St. John's, Cape Mount—to learn letters. You learned to be a Christian. Gradually you have come to the position you now hold. What a responsibility is yours! You must claim your tribe for Christ. Just before I left Monrovia, last month, one of your chiefs—a Mohammedan—came to me and said: 'The mosque in my town is falling down. If you will send me a teacher, I will build a Christian church and school on the very place where the mosque has stood.' It is prophetic. It will come. Then there are twenty other tribes in our district for whom little has been done from the standpoint of religion, education, civilization, or development in any way. You particularly represent those people. Your work will not be easy. Nothing worth while is. The work is vast. The task is tremendous. But the opportunity is magnificent."

Through the good offices of the Rev. Franklin J. Clark, master of ceremonies, the service was marked by great dignity and smoothness.

Bishop Gardiner will make his headquarters in New York until September first. He will be glad to answer any calls for sermons and addresses on Church work in Liberia, or related subjects.



RT. REV. T. MOMOLU GARDINER, D.D.

Churches — 1921.

General

CHURCHES SHOW GAINS

Gabriel Hauppauge

Membership Increases 667,000 in 1920; but 44,000 in 1919.

New York, March 6.—Churches of the United States made a net gain of 667,000 new members in 1920, according to a census compiled by the Christian Herald Dr. H. K. Carroll of Plainfield, N. J., who gathered the statistics, said this was a marked increase over 1919, when the number of members gained was less than 44,000.

Dr. Carroll said in 1919 decreases were shown in most of the churches He compared figures of some of the larger groups, showing that in 1919 the Methodist group lost 75,951; the Presbyterian group lost 46,459, and the Baptist group lost 11,108. In 1920 these groups gained respectively 237,127, 43,031 and 129,283. The three large Baptist bodies, the Northern Baptist Convention, Southern Baptist Convention and National Baptist Convention, he said have not yet completed their statistics, and it is believed that the actual figures will show a gain of more than 129,000 in the year. Baptists in the Southern Baptist church have reached the unprecedented figure of 165,000, with churches yet to be heard from.

The Roman Catholic church showed a somewhat smaller increase in 1920 of 127,579. Doubtless when immigration sets in again, it was pointed out the increase will be greater.

—Exchange.

Immediate Release — Hampton Institute Press Service

FARMERS' AND MINISTERS' CONFERENCES AT HAMPTON

HAMPTON, VA., May — The Ministers' Conference of Hampton Institute, of which the Rev. M. E. Davis of Norfolk is president and the Rev. Laurence Fenninger, chaplain of Hampton Institute, is executive secretary, will meet from June 27 to July 1, inclusive.

The speakers will include the Rev. L. G. Batman of the First Christian Church of Youngstown, Ohio; Dr. Kenyon L. Butterfield, president Massachusetts Agricultural College; Dr. J. H. Dillard of Charlottesville, Va., president of the Jeanes and Slater Boards; Dr. W. P. Hayes of the Mount Olivet Baptist Church of New York City; the Rev. H. N. Morse of the Presbyterian Board of Home Missions; Dr. R. C. Ransom, editor of the "A. M. E. Church Review"; and others.

The first Conference, held in 1914, was attended by 27 ministers. The Conference of 1920 was attended by 198 ministers, including 114 from Virginia, 75 from North Carolina, and the remainder from 10 States. The 1920 registration included 15 denominations.

The Hampton Institute Summer School for Teachers and the Farmers' Conference will be in session during the Conference.

Important Guests Expected At Howard

LARGE ATTENDANCE ANTICIPATED AT CONVOCATION

The Savannah Tribune 10/20/21

Washington, D. C., Oct. 19—The Howard University School of Religions which is under the direction of Dean D. Butler Pratt, will hold its Fifth Anual Convocation at the University on November 15th, 16th, 17th, 1921, having as the Convocation Theme "Next Steps in Racial Adjustment." Eminent speakers will lead in the discussion of the following sub-topics for the successive days of the Convocation: Tuesday, November 15th, "The Re-establishment of Confidence"; Wednesday, November 16th, "The Principles Involved"; and Thursday, November 17th, "The Application of the Principles."

For the past few years Convocations have been held at Howard University under the direction of the Dean of the School of Religion. These meetings have served to bring together many of the leading social and religious workers in America for the purpose of having them exchange views. At last year's convocation, a special committee composed of Rev A. C. Garner, formerly pastor, Plymouth Congregational church; Rev. F. J. Grimke pastor Fifteenth Street Presbyterian church; Rev G. T. Long, Presiding Elder, C. M. E. church; Rev. W D. Jarvis, pastor, New Bethel Baptist church, and Rev. W. O. Carrington, pastor, John Wesley, A. M. E church, was appointed to summarize the discussion which took place during the convocation In the report of the committee commendation was given to the School of Religion for the fine results obtained through the discussions asking that its influence be extended and resolutions were offered justifying the existence of the convocation and

Prominent speakers are being secured for the coming convocation It is especially fortunate that the meeting is to be held during the period that the Conference on the Limitation of Armament is in progress as a number of the important persons attending the Conference will be asked through the State Department to speak at the Convocation Announcement of those who are to speak will be made later. A large attendance is anticipated and an inspiring time is in store for all privileged to attend.

Negro Disciples of Christ.

.Church-1921

LESSONS FROM THE CONVENTIONS.

The Gospel plea
9/17/21

J. B. LEHMAN.

The National Convention and the International Convention are now over and we can estimate the lessons from them.

The National Convention.

The National Convention met with Jarvis Christian Institute August 23-28. The attendance was remarkably good considering the fact that it was to one side of the territory of the churches of the Negro Disciples of Christ and the further fact that the passenger rates are high. Most of the delegates were on time and the sessions started off promptly.

The convention's joint committee composed of the executive committee of the National Convention and a committee from the United Christian Missionary Society went into session Tuesday morning and sat at stated periods till the work was done. The report which we give elsewhere was unanimously adopted. We trust others will deal with the other phases of the convention.

In all, the convention was the best yet held. This was due to the fact that there was more trust and faith. There was less of blighting suspicion such as injured the spirituality of former conventions. Paul says the true Christian "believeth all things, hopeth all things, endureth all things." If there is bitter suspicion that brethren must be watched less they trick some one there can be no good work done. We pray that the pace set by the convention at Hawkins, Texas may be improved upon from year to year. The next convention goes to Indianapolis, Indiana.

The International Convention.

The International Convention met at Winona Lake, Indiana, August 30 to September 5. Possibly five thousand attended. The National Convention at Hawkins elected Preston Taylor and Mrs. Hattie Aingleton as delegates to the recommendations committee and they were seated without difficulty and they served on this committee which in reality controls the International Convention.

The convention at Winona Lake was the most spiritual meeting held in the past ten years. This was due to the fact that there was less of that dire suspicion that the brethren must be watched less some fraud be put on them. This was not absent but it was much less and the spirituality was correspondingly greater. The question raised a year ago over practices in the China mission made some disturbance but after Frank Garrett, the oldest of the Chinese missionaries made a frank and full statement of conditions there ninety-five per cent of the convention sustained him and ought forever to close this controversy.

Mrs. Lulu G. Smith delivered an address on the home missionary program entitled, "Call My People." Preceding her was an address by Clark of Texas on "The Negro," in which he discussed the menacing features of the race problem and answered the questions he raised by referring to the Gospel of Christ. The background was just right for Mrs. Smith's address. It was delivered in a strong, clear voice and was a masterly production. It was said by everyone that her address was the finest in the whole convention. A teacher of English in one of our colleges said he had not seen its superior in his classes for years.

The following from the Negro churches attended: Preston Taylor, R. A. Gordon, P. H. Moss, H. L. Herod, J. N. Ervin, H. G. Smith, Isaiah Moore, Octavus Singleton, Mrs. Rosa V. Grubbs, Mrs. Lulu G. Smith, Mrs. J. N. Ervin, Mrs. Preston Taylor and Mrs. Hattie Singleton.

The International Convention had delegates from all the state, from the provinces in Canada and from England. It will not be long till our churches in China, Japan and India will send messengers to this gathering. It is opening up a very important world-wide work. And it will not function long till in the providence of God great and far reaching religious and social problems will knock at its door for solution. Perhaps President Wilson made a mistake in giving the League of Nations to a set of corrupt politicians to operate. And if so, may not the Christian people be called upon to form such a league and use it as a demonstration farm to show the world what it will do? Our most earnest prayer is that the various bodies that select delegates to the recommendations committee will do so with circumspection and prayer for history is being made.

Churches — 1421.

Peoples'

THE METROPOLITAN COMMUNITY CENTER

Our last Sunday morning the People's Church was crowded to overflowing. The pastor, Dr. W. D. Cook, preached a most inspiring sermon from the text, "Call upon me in the time of trouble." The choir sang in its usual excellent manner and the orchestra was exceedingly fine in its rendition of "Largo." Eighteen persons joined the church.

Rev. W. D. Cook

Regardless of the inclemency of the weather on last Sunday night a large and appreciative audience listened attentively to the address of the evening as delivered by Miss Mary M. Bartelme, assistant to the judge of the Juvenile Court. Mrs. Robert McCall, ex-president of the Chicago Y. W. C. A., introduced the speaker. The cornet solo by Miss Irene Howard and the reading from Paul Lawrence Dunbar by Mrs. Marie Burgette Johnson were pleasing numbers on the program. The choir, under direction of Prof. J. Wesley Jones, was at its best. Mrs. Alberta Moore Smith, probation officer of the Juvenile Court; Miss Estella Webster, who was in charge of the vacation house for girls at Hammond last summer, and Mrs. Mamie Mason Higgins, chairman of the girls' work committee of the Y. W. C. A., occupied seats on the platform.

Rev. W. D. Cook addressed a graduating class of Wendell Phillips High School on last Thursday evening. His subject was "Preparedness." His address was received with much applause. The boards and auxiliaries of the church have been exceedingly busy all week in relieving the poor, the distressed and unemployed. Food, clothing and medicine have been freely supplied. Next Sunday morning the pastor, Rev. W. D. Cook, will preach. The rites of baptism will be administered to infants immediately after the sermon. At 7:30 the Heroines of Jericho will be the guests of the Metropolitan Community Center, the People's Church. Rev. W. D. Cook will address them.

Church – 1921

Presbyterian

Program of the Conference of Workers

TO BE HELD AT NEWTON NORMAL INSTITUTE, CHATTANOOGA, TENN., FEB. 1-3, 1921.

Afro-American Presbyterian 1/13/21

TUESDAY, FEBRUARY 1.

2:15 P. M. Devotional Exercises.
2;30 P. M. Greetings from Miss M. A. Kinniburgh, Secretary of the Sunday School Department of the Board.
2:30 P, M. The Teacher's Place in Making Life. Rev. M. J. Nelson. Keeling, Tenn.
3:15 P. M. Discussion.
3:35 P. M. The City Church. Rev. T. W. Sherard, Birmingham, Ala.
3:55 P. M. Discussion.
420 P M. The Community and the Church. Rev. J. T. Arter, Maryville, Tenn.
4:40 P. M. Discussion.
5:05 P. M. Adjournment.
7:30 P. M. Devotional Exercises.
7:45 P. M. Open Parliament—Our Girls' Seminaries. (15 minute Addresses)
Dr. R. L. Alter, Ingleside Seminary, Burkeville, Va.
Rev. J. F. Scherer, Barber Seminary, Anniston, Ala.
Dr. E. F. Johnston, Mary Holmes Seminary, West Point. Miss.
Rev. A. E. Hubbard, Mary Allen Seminary, Crockett, Tex.
Dr. A. W. Verner, Scotia Women's College, Concord, N. C.

WEDNESDAY, FEBRUARY 2.

9:00 A. M Devotional Exercises.
9:15 A. M Things That Abide. Dr, J, A. Boyden, Knoxville, Tenn.
9:35 P. M. Discussion.
10:00 A. M. The Growing Church. Rev. J. H. Byers, Johnson City, Tenn.
10:20 A. M. Discussion
10:45 A. M. Co-Education: Its Advantages and Disadvantages. Dr. C. A. Edington, Rogersville, Tenn.
11.05 A. M. Discussion.
11:30 A. M. Influence of the School on a Community. Dr. W. D. Feaster, Arkadelphia, Ark.
11:50 A. M. Discussion.
12;15 M. Recess.
2:15 P. M. Devotional Exercises.
2:30 P. M. Back to the Farm Movement. Dr. W. H. Carroll, Monticello, Arkansas.
2:50 P. M. Discussion.
3:15 P. M. The Mission of the Church School. Rev. A. W. Rice, Anniston, Alabama.
3:35 P. M. Discussion.
4:00 P. M. Some Mary Potter Graduates. Dr. G. C. Shaw, Oxford, N. C.
4:20 P. M. Discussion.
4:45 P. M. Adjournment.
7:30 P. M. Evangelistic Services. Dr. J. M. Ewing, Rose Hill, Virginia.
8:30 P. M. Adjournment.

THURSDAY, FEBRUARY 3, 1921.

9:00 A. M. Devotional Exercises.
9:15 A. M. School Discipline. Dr J. H. Hayswood, Lumberton, N. C.
9:35 A. M. Discussion.
10:00 A. M. The Minister's Life. Rev. W. Payne Stanley, Louisville, Kentucky.
10:20 A. M. Discussion.
10:45 A. M. Today's Need. Dr. H. L. McCrorey, Charlotte, N. C.
11:05 A. M. Discussion.
11:30 A. M. How to Attain Self-support in Church and School. Rev. G. E. Cooper, Columbia, Tennessee.
11:50 A. M. Discussion.
12:15 M. Recess.
2:15 P. M. Devotional Exercises.
2:30 P. M. Opportunity for the Negro. Rev. J. F. Whitley, Kingsport, Tennessee.
2:50 P. M. Discussion.
3:15 P. M. Making Skillful Workers, Rev. J. D. Stanback, Valliant, Oklahoma.
3:35 P. M. Discussion.
4:00 P. M. Forward Movements. Dr. C. J. Baker, Atlanta, Ga.
4:20 P. M. Discussion.
4:45 P. M. Adjournment.
7:30 P. M. Evangelistic Service. Dr. I. H. Russell, Carthage, N. C.
8:30 P. M. Adjournment.

Miss M. A. Kinniburgh and Dr. J. M. Gaston will grant personal interviews to the members of the Conference, Friday, February 4th, beginning at 9 o'clock in the morning

Entertainment will be furnished free to all persons who will notify beforehand Rev. C. E. Tucker, Newton Normal School, Chattanooga, Tenn.

It is earnestly hoped that the local churches will pay the traveling expenses of their ministers to the Conference. The information and inspiration derived from the Conference should a good deal more than justify the local church in paying the expenses of their pastor. It will be impossible for the Board to pay the traveling expenses of those attending the Conference.

There will be a conference of the Seminary Presidents Thursday, from 9:00 A. M. to 10:30 A. M.

THE WORKERS' CONFERENCE.

Afro-American Presbyterian 3/17/21

The Workers' Conference recently held at Chattanooga, Tennessee, under the auspices of the Board of Missions for Freedmen, was considered one of the best of its kind yet held. The number was not as large as it would have been had the ministers been able to get clergy rates. The Railroad Clergy Bureau has been very slow in granting permits to ministers this year. For this reason most of our ministers failed to secure reduced rates and therefore were unable to attend the Conference. However, most of those who had been assigned places on the program were present and their papers on the whole were carefully prepared.

Dr. and Mrs. Tucker and the congregation of Leonard Street church, and the good people of Chattanooga generally, spared no pains in trying to make our stay in that historic city all that one could wish.

Dr. Tucker is doing splendid work in Chattanooga. He is a hard worker and is highly esteemed by the entire city.

We were glad to see Dr. E. J. Cardwell and to learn of his remarkable success as a physician. Dr. Cardwell is of the Cardwell family of Charlotte, out of which have come one lawyer, one dentist, and two physicians, all graduates of Biddle University.

The public school system of Tennessee is better than in many of the others Southern States, especially in regards to colored people. All of the school buildings in Chattanooga for colored people are of brick and there is now in course of erection a very large modern school building which I was told is similar to one now being erected for white people. When we contrasted the school facilities of Chattanooga as regards the colored people with conditions which obtain in Charlotte, N. C., our home city, we naturally felt greatly mortified, for we have not a single brick school building for colored people in our city.

ROCHESTER N Y TIMES
JANUARY 21, 1921

Colored Field Agent For Presbyterian Church In Rochester

The Rev. John W. Lee, D. D., who recently was appointed field organizer by the Board of Missions for Freedmen of the Presbyterian Church in the United States, is at present in Rochester assisting the Rev. Henry W. Campbell of Trinity Presbyterian Church in a series of evangelistic meetings which will be continued through January 23. The public is invited to attend.

Dr. Lee was for 17 years pastor of the oldest Presbyterian Church in America, the First African Presbyterian Church at Philadelphia. Since his appointment as field organizer in 1917 he has established 14 new churches or missions in needy fields and has revived the work in many of the old churches.

DR. BYRD'S GREAT VICTORY

Negro Work 7/9/21

Our Dr. Wm. A. Byrd attended the recent Presbyterian General Assembly which met at Winona Lake, Indiana, May 17, and was chosen by a Presbytery (white) and commissioned to make a fight for the blotting out of the color-board of the Presbyterian Church, so that all races should share alike at the hands of the church. He went to the Assembly and made the fight and we are pleased to report that he was abundantly successful. That body of one thousand delegates and visitors responded "with a vengeance" to his plea and sent him back home with their approval resting upon his labors. The only fly in the ointment, Dr. Byrd says, was the cringing attitude of certain men of the race from the South who do not yet seem to know that they are free. Their cowardly pleas availed them nothing however, as the Assembly with a crushing vote ordered the committee to report a merger forever doing away with color-distinctions and also doing away with waste and overlapping in the church's work. Good! for Dr. Byrd. The race needs more of his kind.—Cleveland Gazette.

Church – 1921.

Salvation Army

New York Age 5/7/21

Capt. OLIVE L. GAINES

SALVATION ARMY DRIVE ASKS HARLEM FOR $500

The Salvation Army Drive is on and Harlemites are being asked to give $500 for exclusive use of the Harlem organization, Corps No. 8, commanded by Captain Olive L. Gaines, located at 131st and 5th avenue. Captain Gaines has done splendid work in this section and the Army has purchased a site on West 135th street, between 5th and Lenox avenues, for the housing of the Harlem Corps. During the last year she has organized a band of eighteen pieces which is giving splendid service in the Drive.

An appeal is being made for civilian volunteer workers to help raise the Harlem quota. Persons who are willing to help are asked to call on Capt. Gaines at her residence, 107 West 135th street, two flights up, east, any morning between 9 and 10 o'clock, or at the headquarters, 131st street and 5th avenue.

Several thousand dollars will be expended on the Harlem headquarters, in addition to the original cost, but Harlemites are only being asked to give $500 of the amount.

ASTOUNDING ACHIEVEMENT OF METHODISM

Centenary Plan Nets Thirty-nine Million Dollars for Missions—Church Unified and Resolute Faces the Future—Slogan to "Advance" Heard on All Lips

More Commanding Program Proposed for 1922.

South Western Christian Advocate 12/15/21

Next in interest and importance to the quadrennial sessions of their General Conference in the thought of the millions of members of the Methodist Episcopal Church is the annual meeting of the Council of Boards of Benevolence, the big superintending board created by the recent General Conference to direct the benevolent activities of the church.

This Council of Boards met recently in the Central Church, Detroit, immediately on adjournment of the historic National Methodist Conference held in the same city. The attendance was large and truly representative of the large constituency whose interests were intrusted to their hands. The council being a new creature in the church's machinery and serving so many varied interests more or less vague, apprehensions had been lurking in some minds as to its ability to function smoothly and satisfactorily in the program of the church. This second annual meeting, with its splendid results, has set at rest all doubts. Everywhere there is heard the fullest commendation of the most successful way in which the council, through its Committee on Conservation and Advance, is transacting the business of the church, particularly in carrying forward the vast centenary project.

M. E. Church—1921.

Treasurer's Report.

Treasurer Ehnes reported that during the period from June 1, 1919, to October 31, 1921, the folk called Methodists had paid into the treasury the amazing amount of $39,043,484.12. Last year the amount paid was $15,657,895.02; this year the amount paid in was $14,364,154.61, or a decrease of only $1,198,969.14, or about 9.2 per cent of the total apportionment or subscription of about $103,457,997. But it must be borne in mind that this is 69 per cent collected is more than 10 per cent in advance of the pre-centenary period on a much smaller apportionment. And these figures have been maintained despite the war period's paralyzing effects upon the situation. The following financial table is taken from the treasurer's reports showing centenary receipts by months from June 1, 1919 ,to November 1, 1921:

Months	1919	1920	1920
January		940,609.33	844,904.80
February		750,469.86	695,331.13
March		1,395,376.02	1,364,265.19
April		2,014,345.94	2,051,442.88
May		628,552.21	712,982.49
June	367,008.11	853,265.32	723,398.22
July	632,806.09	746,532.58	583,964.03
August	725,492.18	652,816.18	679,133.49
September	2,165,072.03	2,889,334.56	2,144,424.33
October	4,916,540.81	3,246,699.91	3,227,101.51
November	679,768.14	594,245.10	
December	691,991.97	669,599.65	

Likewise the receipts as given by areas for the 1919-1921 period are exhibited as follows:

Areas	Paid 1919-20	Paid 1920-21
Atlanta (White)	$56,642.81	$51,284.75
Atlanta (Colored)	86,389.45	68,878.70
Boston	648,351.75	651,171.90
Buffalo	1,139,855.35	1,204,109.43
Chattanooga (White)	70,757.01	57,164.85
Chattanooga (Colored)	26,494.55	30,058.46
Chicago	1,236,467.56	1,023,728.12
Cincinnati	1,628,204.10	1,445,499.10
Denver	306,822.70	266,094.17
Detroit	707,418.68	779,141.51
Helena	197,443.96	132,008.27
Indianapolis	956,387.19	947,075.82
Areas	**Paid 1919-20**	**Paid 1920-21**
New Orleans	87,183.29	135,423.79
New York	944,550.90	946,009.94
Omaha	1,399,807.13	1,044,255.16
Philadelphia	1,004,000.78	1,039,492.27
Pittsburg	1,110,703.62	980,490.86
Portland	348,979.56	276,121.63
St. Louis	465,491.06	409,685.15
St. Paul	734,706.17	563,825.15
San Francisco	626,895.98	576,222.97
Washington	874,961.16	967,476.81
Wichita	803,514.98	750,070.68
Miscellaneous	27,732.28	18,845.12
Grand total	$15,489,762.02	$14,364,154.61

For collecting and administering the centenary funds during the fiscal year 1920-1921, the expense totaled $962,636.89, which was for administration proper, including education, stewardship, publicity, etc., $202,415.94; for area office expenses:

Atlanta (White)	$ 6,043.31
Atlanta (Colored)	7,530.38
Boston	12,704,73
Buffalo	14,930.88
Chattanooga (White)	13,649.83
Chattanooga (Colored)	8,817.74
Chicago	22,639.73
Cincinnati	24,635.35
Denver	10,742.93
Detroit	15,587.03
Helena	14,664.67
Indianapolis	8,301.61
New Orleans	9,255.45
New York	17,769.54
Omaha	15,897.15
Philadelphia	16,613.21
Pittsburgh	20,716.89
Portland	17,789.35
San Francisco	7,473.33
St. Louis	16,202.54
St. Paul	12,280.00
Washington	18,956.60
Wichita	18,400.33
Total	$331,602.58

Expenses paid by the Committee on Conservation:

Board of Epworth League Missionary Education and Stewardship	$40,000.00
Board of Sunday Schools Missionary Education and Stewardship	36,000.00
Life Service Commission	38,172.85
Board of Hospitals and Homes	40,000.00
Total	$154,172.85

Together with miscellaneous items, amounting to $8,936.49.

This total expense budget was distributed as shown by the following table of expenses and net receipts for each interest represented in the collections:

	Expenses	Net Receipts
Board of Foreign Missions	$441,619.32	$ 5,347,842.85
Board of Home Missions and Church Extension	441,619.32	5,347,842.85
Board of Education	31,545.63	1,085,121.03
Board of Education for Negroes	14,718.72	705,281.28
Board of Sunday Schools	12,620.16	287,379.84
Board of Temperance, Prohibition and Public Morals	6,305.20	143,694.75
American Bible Society	6,305.25	143,694.75
General Deaconess Board	1,886.76	43,113.24
Board of Epworth League	4,331.86	80,681.64
Board of Hospitals & Homes	1,684.62	
Other Interests		145,188.38
Total	$962,636.89	$13,328,155.99

Perhaps no single circumstance in the work of the Committee on Conservation and Advance was so encouraging during the year as was the startlingly liberal response to the emergency appeal sent out by Secretary Wade early in the fall, calling in all funds in the hands of local church treasurers. These appeals were made by telegram, letters and through the Advocates. Of the response, Treasurer Ehnes says:

"One thousand one hundred and sixty-seven vouchers were issued on October 31, and $476,618.36 was deposited in the bank and safety deposit vault. This registers the largest single day's receipts in our history. It is safe to assume that the special appeal increased our receipts for the year by $500,000."

Secretary Wade's Report.

The report of Corresponding Secretary Wade was illuminating, pervaded with hope, statesmanlike. It showed careful attention to detail, dependable ability in the administration of large interests. The time has come, said he, for "laying foundations for the years and not merely for the coming months."

In this direction the report stresses missionary education and stewardship through those outstanding young people's organizations, the Sunday school and Epworth League. Acute emphasis is given to the weighty value of developing and maintaining lay activities in the local charges and the promotion of life service interests, particularly for the youth, of which the "Older Boys' Conferences," in connection with the several annual conferences, is a conspicuous example. Special attention is called also to the week of prayer and the Christmas season, the former to be capitalized for the spiritual values it holds for the church and the latter for financial receipts through the Sunday school Christmas offering for the centenary. Vouchers will be given for these funds. Publicity has been a mighty weapon to effect results. The Advocates, Pageants, Pamphlets, Steropticon and motion picture equipments have been in constant use, and will be. An inventory discloses assets of $173,430.16 in such equipment. Concluding his report, Secretary Wade says:

"Our right may be shattered, our left in retreat, our center broken, but we will order an advance along the whole line." The slogan for the New Year is "Throw away your hammer and get a horn," as Bishop Nicholson phrased and expressed the new determination to advance.

The Program for 1922.

Following is the program in tentative outline for the New Year just begun:

1. Collection in full of all centenary pledges.

2. Publicity—Continued telling of centenary story until it pervades the local church from the Quarterly Conference down to every member in the charge.

3. Recanvass of entire membership for new pledges and increased pledges.

4. Continued and increased emphasis on Christian stewardship of life, possessions and prayer.

5. Reorganization of laymen and use of such organizations as the unit system and minute men.

6. Pastors themselves fully converted to the centenary objectives, centenary values and the centenary plans.

7. Unity of feeling throughout the entire church, local and general, that the centenary is the expression of the will of God for this generation. Supreme need of Methodism now is the unifying practice of the presence of the spirit of Jesus Christ.

Askings for 1922.

The board approved the following askings for each of the several boards during the ensuing fiscal year:

Board of Foreign Missions	$10,500,000
Board of Home Missions and Church Extension	10,500,000
Board of Education	750,000
Commission of Conference Course of Study	40,000
Board of Education for Negroes	350,000
Board of Sunday schools	300,000
Board of Temperance	150,000
Deaconess Board	45,000
American Bible Society	150,000
Board of Hospitals and Homes	35,000
Supply Pastors' Conference Claimants' Fund	10,000

Other Legislation.

Easter Sunday, 1922, is set apart as a special day for stewardship endeavor. The week previous is to be "Stewardship Week," when every member of the church shall be urged to tithe his income for that week and to present the whole tithe at a church service as an offering on Easter Sunday, these offerings to be equally divided between the Home and Foreign Mission Boards, acknowledged by centenary vouchers for the same.

Change of Quotas .

One of the most interesting debates of the entire session was precipitated by report of the special committee that recommended lowering the quotas of all colored conferences from the $4,000,000 basis to the $2,250,000 basis. The situation arose out of the fact that some of these conferences had always been on the basis of the lower figures. Others had been striving in vain with the unequal four million basis. Equalization was the demand. Should the lower be raised or should the higher be reduced to the level of the lower?

Bishop Jones, on the grounds that the quotas are too high; that the per capita wealth would be the fair basis; and that the high quota could not be raised, championed the cause for reduction. Bishop Leete also favored reduction on the ground of fairness to the negro membership. While Bishop Bristol advocated reduction, he preferred a compromise figure of $3,000,000 on the ground that too much reduction might impair the morale of the negro membership. So did Dr. Tipple.

After considerable debate it was voted to accept the $2,250,000 quota, which should be retroactive to the beginning of the centenary period.

The object of this legislation was to accommodate the demands of the church to the ability of her negro membership. What its total effects will be are yet to be observed; but it is the hope of the church that the sincere efforts of her colored constituency shall be directed not at how little they can give, but how much; the measure of responsibility being the ability and capacity.

"A substantial increase in every area, every conference, every district, every charge," was the closing slogan of the council as it faced the future with all the hope of coming years.

Church – 1921

M. E.

METHODISM AND THE YOUNG NEGRO

Christian Advocate 2/17/21

News has just reached this office of the appointment of the Rev. Dr. F. H. Butler, former pastor of Zoar Methodist Episcopal Church, Philadelphia, Epworth League Secretary for Colored Conferences. Concerning Dr. Butler we shall write later. We herein commend the Church for seizing her opportunity for unique service to her colored constituency.

If there is any respect in which Methodism needs to evidence a more zealous guardianship over her Negro membership it is at the point of contact with the young life within the church and the total field for which our Methodist churches are responsible.

We believe our Methodism is coming to a fuller realization of the fact that she must grip more tightly her bonds on Methodist Negro youth. Here is a most vital point, lack of recognition of which, on the part of some in

METHODIST CREATE SPECIAL BUREAU TO PUSH NEGRO ACTIVITIES

Dr. W. A. C. Hughes, Progressive Negro Minister, is Chief.

Houston Observer 3/26/21

Establishment of a Bureau of Negro Work with a Negro Executive Secretary, who will have complete charge of all interests and activities of Negro members of the Methodist Episcopal Church, has been effected by the Board of Home Missions and Church Extension of that deno mination, acording to information reaching here today. The Reverend Mr. W. A. C. Hughes, D.D., formerly Area Secretary of New Orleans, has been elected to head the Bureau. He will have supervision over all the Negro Conferences of the Church and interpret the peculiar problems and needs of his people to the Board. This Bureau will have equal standing in the organization with the Bureau of City Work, the Burea of Rural Work, the Bureau of Foreign-Speaking Work, and other bureaus of the Board of Home Missions and Church Extension.

This innovation in Methodist organization is a part of the general program of the church to train and provide opportunities for Negroes to lead their own people in all matters of religious activities and prepare others for leadership in other activities of the race group. Secretary Hughes received many votes at the Methodist General Conference at Des Moines, Iowa May last, when two Negro bishops were elected to full rank in the Methodist Episcopal church. The importance of his present position may be understood when it is pointed out that during 1920 the program for Negro activities of the Methodist Board of Home Missions and Church Extension involved the expenditure of $124,587 on 138 building projects in the South and $86,640 for maintenance in assisting 500 preachers and social workers; and in the North $96,733 was spent on 26 building projects and $47,875 in assisting workers. The total expeditures aggregated $355,915. In the rural program three summer schools of Rural Methods for Negro pastors with an attendance of 300 ministers, were held. Agriculture was taught, as a means of promoting more scientific farming among the Negroes of rural communities.

Dr. Hughes is a native of Maryland, whose father and granmother were ministers, and was educated at Morgan College and Taylor University. He has been a prominent pastor in the Washington Conference, serving as District Superintendent of that district and as Field Secretary of the Board of Home Missions and Church Extension. He has been twice elected to sit as a member of the quadrennial General Conference of the Methodist Episcopal church. — His program for his new place includes all manner of aid for the Negro race gained from his study of its problems for many years.

"The Negro race is largely a rural population," said Dr. Hughes, "and it is gratifying to observe that the Race is rapidly rising from farm tenancy to ownership in the South. In 283 counties, one-third of the Southern states, Negroes are in the majority. To us it is very apparent that the Negro must in a very large way work out his salvation in rural regions. This has its advantages, because home-defending instincts, thrift and industry are bred in people who own land and enjoy the freedom of the farm. Civilization was begun in the country The Church must put in motion a working program for these people and preach that there is virtue in swatting the fly, in showing people how to prevent diseases; that teaching the people better methods of farming of home building, is more Christ like merely directing the Sabbath Service that aims to do little more than arouse the emotions of congregations. The preacher who has a program that seeks to lift rural women from drudgery, provide proper entertainment and play for our youth, making the church a community centre of force and power, is linked up to a holy adventure worthy of the Sons of God."

BUTLER IS SECRETARY EPWORTH LEAGUE WORK

New York Christian Advocate 2/17/21

Chicago, Ill.—Rev. F. H. Butler, pastor of Zoar M. E. Church, Philadelphia, was today inducted into the office of secretary for Colored Work of the Epworth League of the Methodist Episcopal Church. This gives Dr. Butler the oversight of the young peoples' organizations in the twenty-one colored conferences and eighteen educational institutions. His headquarters will be at the Methodist Book Concern, 740 Rush street, Chicago. 2/19/21

He will divide his time between Philadelphia and Chicago filling the pulpit at Zoar Church Sundays

Former Wilmingtonian Inducted Into Office

Wilmington Advocate 2/26/21

(Special to The Advocate.)

Chicago, Ill., Feb. 24.—In the assembly room of the Methodist Book Concern Dr. F. H. Butler was today inducted into the office of executive secretary for colored work of the Epworth League of the Methodist Episcopal Church.

The conference of the deans and instructors of the summer institutes of the church was in session. This brought together 200 representative educators from all parts of the country. Dr. Charles E. Guthrie, general secretary of the Epworth League presented Dr. Butler as the best endorsed man of the many available for the position and in a brief but spicy and pointed address the new secretary accepted the task committed to him.

Until the approaching session of the Delaware Conference Dr. Butler will be a long distanec commuter between Philadelphia and Chicago, holding the pulpit of Zoar Church and getting acquainted with the details of his new position. All mail may be sent to 740 Rush street, Chicago, Howard High School, of Wilmington, Del., comes in for mention and credit in Dr. Butler's biography to be published in all the official papers of Methodism.

Mrs. Butler and their adopted daughter Miss Valentine will make their home in Philadelphia for the present. Mrs. Butler is the daughter of the late Solomon T. Houston a well-known business man and prominent layman of Salisbury, Md.

DIRECTORS OF RURAL LIFE WORK

Christian Advocate 4/12/28

One of the helpful services being made possible by the Centenary through the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church is the assisting in the support and education of a group of men who are emphasizing rural life work, and assisting by extension methods pastors now in active service in rural churches. These directors of rural work met recently with Dr. Paul L. Vogt, Superintendent of the Departmen of Rural Work in the new Social Center of the Wesley Foundation at the University of Illinois Urbana, Illinois, for a three days' conference of mehods. As grouped in the picture, reading from the front toward the back, the men and the schools at which they teach are:

First row: M. T. J. Howard, Gammon Theological Seminary, Atlanta, Georgia; W. L. Hart, McLemoresville Collegiate Institute, McLemoresville, Tennessee; R. A. Kilburn, the Athens School, University of Chattanooga, Athens, Tennessee; W. L. Ruyle Nebraska Wesleyan, University Place, Nebraska. Second row: Valentine Deich, Gooding College, Gooding, Idaho; E. C. Paustian, Dakota Wesleyan University, Mitchell, South Dakota; E. A. Rodman, Upper Iowa University, Fayette, Iowa; E. E. Beauchamp, Drew Theological Seminary, Madison, New Jersey; O. L. Jones, Baker University, Baldwin, Kansas; W. L. Airheart, Wesley College, University, North Dakoa; C. E. Ely, Dickinson College, Carlisle, Pennsylvania. Back center: P. L. Vogt, Superintendent Department of Rural Work, Philadelphia. Third row: E. Tetreau, Wisconsin University, Madison, Wisconsin; M. A. Lawber, Boston University School of Theology, Boston, Massachusetts; W. N. Stearns, McKendree College, Lebanon, Illinois; W. C. Staatz, Central Wesleyan College, Warrenton, Missouri; W. H. Hertzog, Willamette University, Salem, Oregon; A. H. Rapking, West Virginia Wesleyan College, Buchannon, West Virginia; Otis A. Moore, Cornell College, Mount Vernon, Iowa; C. J. Hewitt, Garrett Biblical Institute, Evanston, Illinois. Fourth row: E. S. Boyer, University of Illinois, Urbana, Illinois; A. Z. Mann, Hamline University, St. Paul, Minnesota; R. A. Felton, Department of Rural Work, Philadelphia; Ora Miner, Iliff School of Technology, Denver, Colorado.

M.E.

Church – 1921.

DR. PAUL L. VOGT,
DEPARTMENT RURAL WORK,
M. E. CHURCH.

THE SCHOOL FOR RURAL PASTORS

Christian Advocate 4/21/21

Wiley University, Marshall, Texas

MAY 9th - 26th, 1921

M. W. DOGAN,
PRESIDENT WILEY UNIV.

ATTENDANCE

One hundred pastors from country and village churches in Texas, Louisiana, Arkansas, Mississippi and Oklahoma will attend this school.

FACULTY

C. J. Hewitt, Dean, Director of Rural Extension Work in Northwestern University .

M. A. Dawber, Professor of Rural Leadership in Boston School of Theology.

M. W. Dogan, President of Wiley University.

W. A. C. Hughes, Superintendent of the Department of Negro Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church.

Mary E. Samson, Director of Women's Work, Board o fHome Misions and Church Extension of the Methodist Episcopal Churcn.

C .M .McConnell, in charge of Rural Sunday School Work of the Board of Sunday Schools of the Methodist Episcopal Church.

C. H. Waller, in charge of Negro Extension Work of the Agricultural and Mechanical College of Texas and United States Dept. of Agriculture.

Ralph A. Felton, Educational Secretary in the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

Mrs. M. E. V. Hunter, Home Demontrator, State Cooperative Extension Work in Agriculture and Home Economics.

E. B. Evans, D. V. M., Extension Service Agricultural and Mechanical College of Texas.

COURSES

Rural Church Administration.
Religious Education
Evangelism.

Health and Hygiene.
Recreational Leadership.

Agriculture and Rural Life.
Church Building and Equipment.
Motion Pictures.

under law

VIEW OF GROUNDS

(over)

(From Over.)

Fifteen lectures or demonstration periods will be given in each of the above courses. In order to secure credit and complete these courses the pastors must (1) attend at least thirteen lectures, and (2) read the text-books mentioned above and other reading required by the instructor, and (3) satisfactorily pass an examination at the completion of the course.

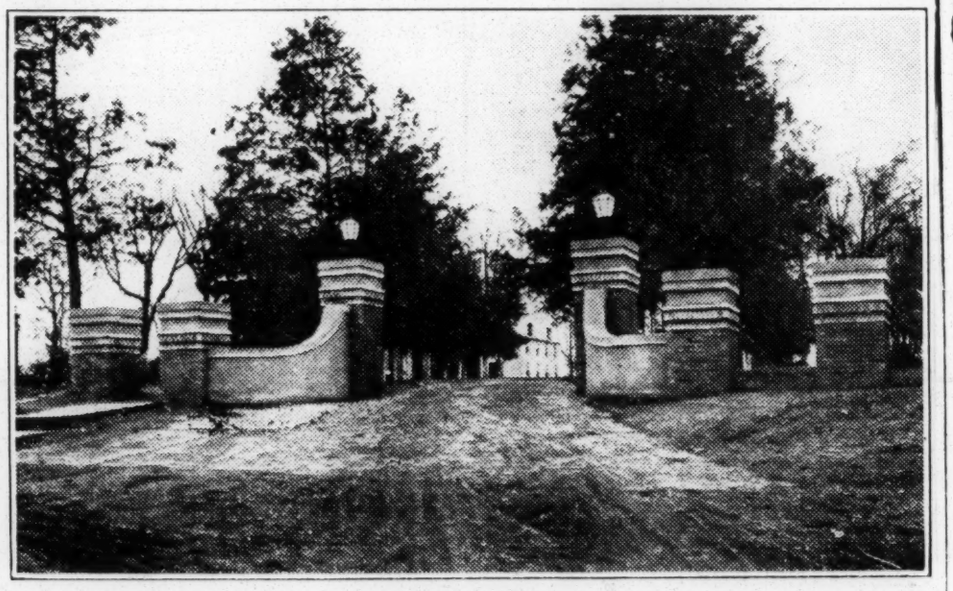
Certificates will be issued to those completing each course.

DAILY SCHEDULE

Breakfast	7:00 a. m.	Personal Conferences with instructors	3:00—5:30 p. m.
Chapel	7:40 a. m.	Dinner	5:30 p. m.
Classes	8:00—12:30	Plays and Games	6:30—7:30 p. m.
Lunch	12:30	Evening Lecture	7:30 p. m.
Demonstrations	2:30—3:00 p. m.		

EXPENSES

Lodging will cost $1.50 a week or $4.00 for the term. There will be a registration fee of $1.00 for the term. Meals will cost $5.50 for one week or $13.50 for the term.



MAIN ENTRANCE

The above amounts do not allow for rebates for temporary absenses. The pastors are asked to bring bedding.

MAIL

Have mail addressed—Care of Wiley University, Marshall, Texas.

INFORMATION

For further information address Rev. Ralph A. Felton, 1701 Arch Street, Philadelphia, Pa., or President M. W. Dogan, Marshall, Texas.

COOPERATION

The Department of Rural Work, of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Dr. Paul L. Vogt, Superintendent, is conducting this school. The cooperative agencies are:

Wiley University, Marshall, Texas—Dr. M. W. Dogan, President.

The Board of Sunday Schools of the M. E. Church, Wm. S. Bovard, Cor. Sec'y

The Agricultural and Mechanical College of Texas, Dr. T. O. Walton, Director of Extension Work.

"NEW" NORTH AND SOUTH COLLEGES

Southwestern Christian Advocate

9/1/21

Church—1921. M. E.

Splendid Report of the Secretary for Colored Work Epworth League, Methodist Episcopal Church

To The Members of The Board of Control of The Epworth League.

South Western Advocate
New Orleans 11/17/21

By The Rev. F. H. Butler, D. D.

According to the Statistics of 1919-1920 we have 851 senior chapters and 648 junior chapters. A reported membership of 34,030 in the senior chapters and 25,090 in the junior chapters. The Delaware conference leads in the number of senior and junior chapters and junior membership. The Washington conference has the largest senior membership.

On February 3rd of the present year I was appointed the Secretary for Colored Work. As the year of my pastorate at Zion Church, Philadelphia, would terminate April 1st I served in that capacity until my Conference met, dividing my time between Chicago and Philadelphia and becoming familiar with the inner working of that sanctum sanctorum of Epworth League activity known as the Central Office. Since April 1st I have been devoting my whole time to League affairs.

I. Organization Work.—In answer to requests two hundred packages of organization literature have been sent out and a much larger number distributed in Institutes, Conventions and Conferences.

Fifty-four new senior leagues have been organized and thirty-two junior leagues.

Two new institutes have been set up, one being completely reorganized at Morgan College, Baltimore, and enlarged, and the other at Clark University, Atlanta, being entirely new and the first institute ever held in the territory of the Atlanta Area. At Philander Smith College, Little Rock, Arkansas, Sam Houston College, Austin, Texas, Claflin University, Orangeburg, S. C., Haven Academy, Meridian, Mississippi, and Central Alabama College, Birmingham, Alabama, New Orleans University, New Orleans, Louisiana, new institutes are in the process of organization.

II. Institute Work.—Six institutes have been held this year. Four of them were very successful. Over six hundred attended these institutes and fully fifty per cent qualified in meeting the Standard required of religious education and recreational directors. There is need of thoroughly consecrated men and women to occupy these positions in order that we may not fail to carry out the spiritual objectives of our program. This is becoming one of the most promising fields we have. This means co-operation with our Board of Home Missions and Church Extension.

7. Encouragement to discover in our third department work that a progressive young Christian may do in his community. Organization of community welfare clubs to encourage the precautions necessary to prevent disease, iprovements in community appearance and other essentials so as to make it more apparent that our citizenship is an asset and not a liability to community welfair.

8. Special stress on the work of our fourth department that there may be a readjustment of our recreational life. Much attention has been given to the work life of my people but very little attention paid to their recreational life except through the commercialized agencies. No thorough Methodist need be informed as to the ethics of commercialized amusements. All people have the play instinct and they are more dependable and efficient in work where that instinct is given the proper outlet. The program of the fourth department meets this issue.

9. Harmonious cooperation with the general program of our Centenary movement at home and abroad relating our activities in such manner that they may distinctively be "young people's work for young people."

I have a vision of the day when our Colored Work in the Epworth League shall be so developed that its arm will stretch out across the sea to cooperate with our own Bishop Clair in a ministry to the young life of Liberia. This will mean a further extension of that splendid work now being done in China. India. Mexico. and South America.

10. Publicity.—The Southwestern Christian Advocate gives our column each week as well as printing a discussion of the topic. The Epworth Herald has been very generous in giving us space and our official advocates have done finely in giving recognition to our lines of action. The "Foundation" of Gammon Seminary has also been very generous to us. Two splendid editorials in the Southwestern Christian Advocate on the importance of the church's ministry to young people deserve special mention.

Our genial big hearted and hardworking General Secretary, the members of his staff and the Central Office force are a first-class group to work with and willingly render whatever services they can to further the work of this division.

Respectfully submitted,
F. H. Butler.

$400,000 NEGRO CHURCH

New York Times 12/11/21

St. Mark's to Be the Most Pretentious for the Race in the City.

Plans were filed yesterday for what will be the most pretentious church edifice for negroes on Manhattan Island. It will be erected on the block bounded by St. Nicholas and Edgecombe Avenues, 137th and 138th Streets. The building will cost $400,000. It will be the new home of St. Mark's Methodist Episcopal Church, which for many years has occupied the edifice 231 West Fifty-third Street, between Seventh and Eighth Avenues.

The new building will be three stories in height, with a parish house, fronting on St. Nicholas Avenue. Sibley & Fetherstone are the architects. The Rev. William H. Brooks is the pastor.

N. Y. C. ILLUSTRATED NEWS
DECEMBER 11, 1921

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I am indebted to the Southwest Kansas Conference Institute at Kingman, Kansas, for my first experience as to what a real institute is. I was their guest during the week and every courtesy was extended me. It was a splendid opportunity to study the institute at first hand that I greatly appreciate.

III. Field Work.—We have filled one hundred and forty-eight engagements, assisted in six Institutes, held twenty-two round table conferences, delivered ninety-two addresses, met ten Annual Conferences and six District Conferences. The glad hand of welcome and unstinted hospitality has been given me wherever I have been. I thank the brethren and their families.

1. Delevopment of Institute Work.

2. Enlargement of League Organization both senior and junior in both rural and city work.

3. The organization or reorganization of our League work in our schools and colleges.

4. The full League program in every local chapter including the Twenty-four-Hour-Day plan of finance. Read the League column in the Southwestern Christian Advocate that you may keep up with this program and know it.

5. Cooperation with the third department with the work of Law Enforcement and respect as well as other principles of reform as outlined by our Board of Temperance and Public Morals.

6. Encouragement of our recruits for life work to make a survey of the large demand now being created because of the erection of Church Community houses and recreation centers for trained social workers, directors of religious education and recreational directors. There is need of thoroughly consecrated men and women to occupy these positions in order that we may not fail to carry out the spiritual objectives of our program. This is becoming one of the most promising fields we have. This means co-operation with our Board of Home Missions and Church Extension.

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NEGRO HEAD OF NEGRO BUREAU REPORTS TO METHODIST BOARD OF HOME MISSIONS

Baltimore Herald 12/7/21

The report of the Reverend Dr. W. A. C. Hughes, director of the Bureau of Negro Work, of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, read at the annual meeting of that body in Philodelphia during the first week of December, was enthusiastically received. At frequent intervals through the report of Secretary Hughes, who is himself a man of Negro blood, the board applauded. This is the first time Dr. Hughes has appeared before this body to represent the bureau of Negro Work of the church which was created a year ago at the annual meeting of 1920. Previous to that time Dr. Hughes was area secretary of the New Orleans Area of the Methodist Episcopal Church. He has spoken before large audiences of Negroes in many parts of the country and is regarded as one of the most brilliant of the younger leaders of the race. He received a number of votes for bishop at the General Conference of the Methodist Episcopal Church at Des Moines, Iowa, May, 1921, in spite of his youth.

Reviewing the work of the Negro Bureau during the past year, Dr. Hughes featured the rural schools provided by the Methodist Episcopal Church for Negro rural pastors. These men come from all of the twenty Negro Conferences of the denomination to study for several weeks in the summer to Wiley College, Marshall, Texas, Gammon Theological Seminary, Atlanta, Ga., and Morgan College, Baltimore, Md. Here they receive both theoretica and practical instruction in solving the problems faced by a rural minister.

During 1921 twenty-two Rural Societies were organized under the administration of Dr. Hughes. Farmers' institutes are held in conjunction with the second and third quarterly conferences in districts where these are intact. More than 3,500 Negroes in a mining section of Kentucky with only a single small church wa sdiscovered by Dr. Hughes who has succeeded in establishing a second one in that region since taking office. A Negro City Missionary Society has been organized to care for the unfortunate members of the race in Atlanta, Georgia.

The Methodists now have forty-nine community centers for social and community welfare work among Negroes, reported Dr. Hughes. He told of the Ebenezer Methodist Episcopal Church at Jacksonville, Florida and the picturesque and substantial development made by it. The finest community building for welfare work among Protestants in the entire country regarless of color is the Methodist community center for Negro members in Baltimore. It cost $100,000.

The creation and rapid growth of Negro congregations in several parts of the country were described by Dr. Hughes, including one at McKeesport, Pennsylvania, Lake Charles, Louisiana, and in the latter place a church is being erected which will be equipped with a gymnasium, shower baths and other paraphernalia for athletic sports. In his survey of egro communities recently formed in Pennsylvania by Negroes from the South, Dr. Hughes discovered twenty-five communities of Negroes in which there are no churches at all, and he is bending every effort to organize Methodist Churches in these places. He also described the plans for a church and a community center near the State School for Negroes, Scotland, Louisiana, where a large number of Methodist youths are in schools and have no church there comensurate with their needs.

METHODISM AND THE NEGRO

By Bishop Robert E. Jones.

Southern Christian Advocate 12/15/21 New Orleans, La.

The Negro was a part of American Methodism from the very beginning. As early as 1786 he was one-tenth of a membership of 20,000. While in the following year, the white membership increased by about 15% and the Negro increased nearly 100 per cent. In 1782 the White membership was 52,10 while the Negro membership was 18,871. In Maryland in 1786 there were 7506 White Methodists as against 4910 colored. Note the proportion.

We are about to erect and dedicate, and appropriately so, a monuma nationa capitol to the memory of Francis Asbury, the prophet of the long trail. We must be fai enough to at least recall that much of the success of Asbury in Gathering and building the forces of Methodism was due to the tremendous preaching of Black Harry, upon whose popularity Asbury depended many a time for the getting together of his audience.

Thank God Methodism has not been disobedient to the heavenly vision. Our theology has had more weight with us than ethnology and like Peter we got our vision of all the races of men, all of whom were brothers. So that we have come to the present day with a record in our labors among Negroes approved by God and man. We stand to-day with the largest Negro constituency of all the churches in the Protestant world.

We have not only touched the group in the immediate membership of our denomination, but we have touched the life of the entire race and there will be found within the distinctive colored churches, men of leadership and force who were trained in our schools, given our spirit and set forth with our blessing to lift and redeem the race. We have produced some of the most saintly, gifted, serviceable men of the Negro race.

The church has the right of way in Negro life and if any group needs a socialized church, the Negro group does. The Church should minister every day of the week to his entire life, so that in great centers of the South and North we need adequate plants that would minister to the recreational, educational, civic and religious life of the Negro. In many cases we have strategic locations already. In Memphis, Birmingham, Dallas, New Orleans, Atlanta, and in Chicago, Detroit, New York, Philadelphia, we have the outposts for great social movements in Negro Church life. The Negro population is the most destitute and pitiful of all groups in American Life. He has no recreational halls except the lowest type of pool rooms and sordid moving pictures. Playgrounds are a rarity .Is it any wonder that there is vice and pitfalls where there is so little provided for the Negro's social and recreational life.

The Tragedy of the Centenary would be to stop now, that the expectation has been raised for the realization of that for which we have long hoped and prayed. We have only began in spots but the expectation is everywhere. To disappoint this group would not only be disheartening but it would send them back into the shadows for a half century or more. We have completed only one project in the City of New Orleans. The problems of Negro populations of 100,000 in that city is practically untouched. We have not even touched Birmingham, Mobile and Little Rock. We have great plans started but not yet completed, in San Antonio, Dallas, Fort Worth, Waco, Hot Springs, Atlanta, Savanah and elsewhere. One of the great achievements of our Church life of recent dates are the centers that we have established in Northern cities. The south side of Philadelphia, the South side of Chicago the Black Belt of Detroit, Harlem in New York City have been instrumental in helping the Negro to find himself in a new environment. Without these centers, the Migration of 800,000 Negroes into the North would have been disastrous. South Park Avenue Church in Chicago, three years ago started with a membership of 3600. Who can tell the story in words of what this center means to the Negro.

The Negro preacher is still the supreme leader of his race. We have the best and only Theological Seminary of its kind in the World for Negroes and this year we will turn out not less than 30 in our Graduating Class. The great throng of 20,000 Negro preachers remain absolutely untouched. Would you believe it there is one inter-denominational institute in all the South which lasts about ten days and which seeks to give the Negro preacher an adequate conception of his task. In addition thereto, our Church conducts three or four schools for rural preachers and the church, South, has held several institutes, but the great bulk of Negro preachers has not been touched. Here is a chance for a flying squadron of high minded, consecrated men to go through the South and inspire the Negro preacher for their mighty work.

Africa's redemption depends upon our saving the Negro in America. The problem of Home Missions in America becomes more vital when the redemption of the Negro in America means the redemption of the Negro in Africa.

ECUMENICAL METHODIST CONFERENCE

HOURS OF SESSIONS:

Morning ---------- 9:45 to 1:15
Afternoon ---------- 2:45 to 5:45

A President will be appointed for each Session, alternating between the Eastern and Western Sections.

Two ESSAYS at each Session; each followed by TWO APPOINTED ADDRESSES.

Essays ---------- 20 minutes
Appointed Addresses ---------- 10 minutes
Other Speeches ---------- 5 minutes

The APPOINTED ADDRESSES may not be read, but notes as aids to memory may be used.

DAILY PROGRAM.

Places assigned to WESTESN SECTION marked W.
Places assigned to EASTERN SECTION marked E.
E. President.

FIRST DAY—TUESDAY, 6TH SEPTEMBER, 1921.

6:00 p. m. Formal Opening of the Conference.
(Suggest reading the names of the Delegates.)
6:30 p. m. Sermon at Wesley's Chapel, City Road, London, E. C.
Rev. S. P. Rose, D. D., Montreal Canada Methodist

SECOND DAY—WEDNESDAY, 7TH SEPTEMBER, 1921

FIRST SESSION.

W. President: Bishop John L. Nuelsen, D. D., Methodist Episcopal.
9:45 a. m. Sacrament of the Lord's Supper
(The Central Hall, Westminster, for Delegates only, to be administered by the President of the Wesleyan Methodist Conference, assisted by other Presidents and Bishops.)
Selected by Western Section:
Bishop J. W. Hamilton, D. D., Methodist Episcopal
Bishop W. N. Ainsworth, D. D., Methodist Episcopal, South
Rev. Thomas W. Neal, D. D., Canada Methodist
Bishop W. H. Heard, D. D., African Methodist Episcopal
Rev. J. W. Brown, D. D., African Methodist Episcopal Zion
Rev. G. H. Miller, D. D., Methodist Protestant
Bishop C. H. Phillips, D. D., Colored Methodist Episcopal
Rules and Regulations for the government of the Conference—
E. Essay: Ten Years' Retrospect of the Methodist Work. Rev. Frederick L. Wiseman, B. A., Wesleyan Methodist
E. First Address: Rev. Samuel F. Collier, Wesleyan Methodist Church
E. Second Address: Dr. H. Lloyd Snape, O. B. E., United Methodist Church

SECOND SESSION.

E. President:
2:45 p. m. Devotional Service, etc.
W. Essay: Ten Years' Retrospect of Methodist Work. Bishop F. D. Leete, Methodist Episcopal
W. First Address: (Speaker to be named), Methodist Episcopal, South
W. Second Address: Rev. C. B. Spencer, D. D., Methodist Episcopal
W. Third Address: Bishop Kogoro Usaki, D. D., Japan Methodist
(The Statistics of the various Methodist Bodies to be used in the morning and afternoon sessions of this day to be furnished in advance, so that they may be printed ad circulated)

THIRD SESSION

7:30 p. m. Public Reception for Delegates and Hosts, including Courtesies, etc
Addresses of Welcome:
Responses:
Rev. Wallace MacMullen, D. D., Methodist Episcopal
Judge Samuel B. Adams, Savannah, Ga., Methodist Episcopal, South
Rev. J. W. Graham, D. D., Canada Methodist
C. M. Phillips, Jr., M. D., Colored Methodist Episcopal

THIRD DAY—THURSDAY, 8TH SEPTEMBER, 1921

FIRST SESSION

W. President: Judge Chas. B. Ames, Methodist Episcopal, South
Topic: "The Present Position and Prospects of Evangelical Religion"
9:45 a. m. Devotional Service, with one Invited Address, occupying 15 or 20 minutes, on "The Supreme Authority of Jesus Christ as Savior." Rev H. C. Morrison, D. D., Methodist Episcopal, South
E. Essay: "The Authority of the Bible." Rev. W. Theophilus Davidson, M. A., D. D., Wesleyan Methodist Church
W. First Address: Bishop R. J. Cooke, D. D., Methodist Episcopal
E. Second Address: Rev. William A. Grist, United Methodist Church
W. Essay: "Christian Doctrine in Relation to Present Thought"
(Essayist to be named), Methodist Episcopal, South
E. First Address: Rev. A. Lewis Humphries, M. A., Primitive Methodist Church
W. Second Address: Rev. George Elliott, D. D., Methodist Episcopal

SECOND SESSION

E. President:
2:45 p. m. Devotional Service, etc.
E. Essay: "Modern Biblical Criticism." Dr. A. S. Peake, Primitive Methodist Church
W. First Address: Bishop John L. Nelson, D. D., Methodist Episcopal
E. Second Address: Rev. Harry Bisseker, M. A., Wesleyan Methodist Church
W. Essay: "Evangelical Theology in the Light of Experience and Philosophy" Rev. Lyman E. Davis, D. D., Methodist Protestant
E. First Address: Rev. William Bradfield, B. A., Wesleyan Methodist Church
W. Second Address: Rev. M. T. Plyler, D. D., Methodist Episcopal, South

FOURTH DAY—FRIDAY, 9TH SEPTEMBER, 1921

FIRST SESSION

W. President: General Superintendent S. D. Chown, D. D., Canada Methodist
Topic: "Christian Unity"
9:45 a. m. Devotional Service, etc., Rev. J. G. Bickerton, D. D., Methodist Episcopal
E. Essay: "Aspects of Methodist Reunion." Rev. Henry Smith, President of the United Methodist Church
W. First Address: Bishop E. D. Mouzon, D. D., Methodist Episcopal, South
E. Second Address: Sir Robert W. Perks, Bart., Wesleyan Methodist Church
W. Essay: "Aspects of Methodist Reunion." James R. Joy, Litt. D., Methodist Episcopal
E. First Address: Rev. Henry J. Taylor, Primitive Methodist Church
W. Second Address: Bishop G. C. Clement, D. D., African Methodist Zion

SECOND SESSION

E. President:
2:45 p. m. Devotional Service, etc.
W. Essay: "Reunion of Christendom." Rev. David G. Downey, D. D., Methodist Episcopal
E. First Address: Sir George Smith, D. L., Wesleyan Methodist Church
W. Second Address: (Speaker to be named), Methodist Episcopal, South
E. Essay: "Reunion of Christendom." Rev. J. Scott Lidgett, M. A., D. D., Wesleyan Methodist Church
W. First Address: Rev. J. J. Wallace, D. D., Methodist Episcopal
E. Second Address: Rev. James Lockhart, Primitive Methodist Church

THIRD SESSION

President: Bishop L. W. Kyles, D. D., African Methodist Episcopal Zion
7:00 p. m. Topic: Inter-racial Brotherhood
Devotional leader: Rev. G. W. Allen, D. D., African Methodist Episcopal
Essay: The Christian Implications of Inter-racial Brotherhood: Bishop W. N. Ainsworth, D. D., Methodist Episcopal, South
E. First Address:
W. Second Address: Bishop N. C. Cleaves, D. D., Colored Methodist Episcopal

FIFTH DAY—SATURDAY, 10TH SEPTEMBER, 1921

FIRST SESSION

W. President: Bishop Anton Bast, D. D., Methodist Episcopal. Topic: "Foreign Missionary Problems"
9:45 a. m. Devotional Service, etc. Rev. Clarence True Wilson, D. D., Methodist Episcopal
W. Essay: Christ the World's Greatest Need: Rev. Ezra Squires Tipple, D. D., Methodist Episcopal
E. First Address:
W. Second Address: Rev. B. M. Tipple, D. D., Methodist Episcopal
E. Essay:
W. First Address: Rev. S. H. Wainwright, Methodist Episcopal, South
E. Second Address:

EVENING

Missionary Demonstration at the Central Hall, Westminster

SIXTH DAY—SUNDAY, 11TH SEPTEMBER, 1921

11:00 a. m. Conference Sermon in the Central Hall, Westminster—(Preacher to be named), Methodist Episcopal

AFTERNOON

Open-air Demonstration to be arranged
7:00 p. m. Conference Sermon in the Central Hall, Westminster, Rev. Dinsdale T. Young, D. D., Wesleyan Methodist
N. B.—Suggested that the main topic, wherever possible, for the Pulpits this day be, "The World for Christ"

SEVENTH DAY—MONDAY, 12TH SEPTEMBER

FIRST SESSION

E. President:
Topic: "Missionary Problems"
9:45 a. m. Devotional Service, etc.
E. Essay:

(From Over)

W. Essay: Home Missionary Opportunities: Rev. D. O. Auman, D. D., Methodist Episcopal
W. First Address: Rev. C. W. Drees, D. D., Methodist Episcopal
E. Second Address:
E. First Address:
W. Second Address: (Speaker to be named), Methodist Episcopal, South

SECOND SESSION

W. President: Ex-Gov. Henry C. Stuart, Methodist Episcopal, South
Topic: "The Church and the Peace of the World"
2.45 p. m. Devotional Service, etc., Rev. Frank Doran, D. D., Methodist Episcopal
E. Essay: A New International Ethic. Rt. Hon. Walter Runciman, Wesleyan Methodist Church
W. First Address: (Speaker to be named), Methodist Episcopal
E. Second Address: Rev. John Naylor, United Methodist Church
W. Essay: The Moral Necessity of International Alliance. U. S. Senator Carter Glass, Methodist Episcopal, South
E. First Address: Sir R. Walter Essex, United Methodist Church
W. Second Address: Hon. Newton H. Rowell, LL. D., M. P., Canada Methodist

EVENING SESSION

7:00 p. m. For reception of fraternal Delegates from other branches of the Christian Church
E. President: Hon. Walter R. Runciman

EIGHTH DAY—TUESDAY, 13TH SEPTEMBER, 1921

FIRST SESSION

E. President:
Topic: "Woman's Work"
9:45 a. m. Devotional Service, etc.
W. Essay: "Woman's Work in the Church:" (Essayist to be named), Methodist Episcopal, South
E. First Address: (Lady yet to be chosen)
W. Second Address: Rev. D. W. Howell, D. D., Methodist Episcopal
E. Essay: (Lady yet to be chosen)
W. First Address: Mrs. Nellie McClung, Canada Methodist
E. Second Address: Rev. Thomas Sunderland, United Methodist Church

SECOND SESSION

W. President: Bishop C. S. Smith, D. D., African Methodist Episcopal
Topic: "The Church and the Young: How to Train and How to Use Them"
2:45 p. m. Devotional Service, etc., Rev. W. A. Cooke, Canada Methodist
W. Essay: The Sunday School and Kindred Organizations: Bishop Edgar Blake, D. D., Methodist Episcopal
E. First Address: Rev. James M. Allen, Methodist Church of Ireland
W. Second Address: Rev. S. L. Green, D. D., African Methodist Episcopal
E. Essay: (Educational Aspect)
Mr. John Rounsefell, M. A., B. Sc., United Methodist Church
W. First Address: Rev. Dan Brummitt, D. D., Methodist Episcopal
E. Second Address: Rev. William T. A. Barber, M. A., D. D., Wesleyan Methodist Church
N. B.—A Young People's Demonstration at Kingsway Hall to be fixed on some evening by the Sunday Services Committee. The general subject to be, "The Church's Call to the Young."

NINTH DAY—WEDNESDAY, 14TH SEPTEMBER, 1921

FIRST SESSION

E. President:
Topic: "The Attitude of the People Towards Religion: The Problem—Its Causes and Solutions"
9:45 a. m. Devotional Service, etc.
E. Essay: (Sub-title required). Rev. Samuel Chadwick, Wesleyan Methodist Church
W. First Address: Bishop U. V. W. Darlington, D. D., Methodist Episcopal South
E. Second Address: Rev. George Standing, D. S. O., M. C., Primitive Methodist Church
W. Essay: Finding Work for Every Member: Rev. W. A. Blackwell, D. D., African Methodist Episcopal Zion
E. First Address: Rev. W. E. Chivers, B. A., United Methodist Church
W. Second Address: (Speaker to be named), Free Methodist

SECOND SESSION

W. President: Rev. H. L. Jacobs, D. D., Methodist Episcopal
Topic: "The Attitude of the People Towards Religion: The Problem—Its Causes and Solutions"
2:45 p. m. Devotional service, etc., Bishop J. H. Jones, D. D., African Methodist Episcopal
W. Essay: Drifts to and from the Church: Bishop L. J. Coppin, D. D., African Methodist Episcopal
E. First Address: Rev. T. Ferrier Hulme, M. A., Wesleyan Methodist Church
W. Second Address: Prof. G. F. Porter, Colored Methodist Episcopal
E. Essay: Mr. T. R. Blumer, J. P., United Methodist Church
W. First Address: Rev. J. S. Ladd Thomas, D. D., Methodist Episcopal
E. Second Address: Rev. J. Ernest Rattenbury, Wesleyan Methodist Church

THIRD SESSION

E. President:
7:00 p. m. Topic: "The Religious Newspaper as an Evangelizing Agency"
E. Devotional Leader:
W. Essay: Methodism and the Press: Rev. G. T. Rowe, D. D., Methodist Episcopal, South
E. First Address:
W. Second Address: Rev. E. C. Wareing, D. D., Methodist Episcopal
W. Third Address: Rev. D. W. Johnson, D. D., Canada Methodist

TENTH DAY—THURSDAY, 15TH SEPTEMBER, 1921

FIRST SESSION

E. President:
Topic: "Christ and the Social Order"
9:45 a. m. Devotional Service, etc.
E. Essay: (Sub-title required). Rev. H. Maldwyn Hughes, B. A., D. D., Wesleyan Methodist Church
W First Address: Rev. John Thompson, D. D., Methodist Episcopal
E. Second Address: Mr. C. H. Bird, J. P., United Methodist Church
W. Essay: Changing Moral Standards of the Age, Bishop F. J. McConnell, D. D., Methodist Episcopal
E. First Address: Mr. Victor Murray, M. A., Primitive Methodist Church
W. Second Address: (Speaker to be named), Methodist Episcopal

SECOND SESSION

W. President: Rev. J. H. Straughn, D. D., Methodist Protestant. Topic: "The Church and Social Morality"
2:45 p m. Devotional Service, etc., Rev. F. H. Coman, D. D., Methodist Episcopal
W Essay: Temperance and Divorce: Bishop James Cannon, Jr., D. D., Methodist Episcopal, South
E. First Address: Rev. Henry Carter, Wesleyan Methodist Church
W. Second Address: Judge Charles A. Pollock, LL. D., Methodist Episcopal
E. Essay: Gambling, Amusements in General, and Sunday Recreations. (Name not definitely chosen)
W. First Address: Rev. R. R. Wright, Jr., Ph. D., African Methodist Episcopal
E. Second Address: Rev. Wilfred R. Wilkinson, Primitive Methodist Church

ELEVENTH DAY—FRIDAY, 16TH SEPTEMBER, 1921

FIRST SESSION

E. President:
9:45 a. m. Devotional Service, etc.
E. Essay: The Responsibilities of Capital and Labor: Mr. J. Longstaff, J. P., Primitive Methodist
W. First Address: Judge J. E. Cockrell, Methodist Episcopal, South
E. Second Address: Rt. Hon. Arthur Henderson, M. P., Wesleyan Methodist Church
W. Essay: The Responsibilities of Capital and Labor: Mr. James W. Kinnear, Methodist Episcopal
E. First Address: Rev. John Moore, United Methodist Church
W. Second Address: Rev. J. Franklin Knotts, D. D., Methodist Episcopal

SECOND SESSION

Closing Session to gather up and apply the lessons of the whole Conference
W. President: J. B. Hingeley, D. D., Methodist Episcopal
2:45 p. m. Devotional Service, etc. Address by Gipsy Smith
W. Essay: The Future: Its Great Tasks: Rev. A. S. Tuttle, D. D., Canada Methodist
E. First Address: Rev. Henry J. Pickett, Primitive Methodist Church
W. Second Address: Rev. Ivan Lee Holt, D. D., Methodist Episcopal, South
E. Essay: The Future: Our Great Spiritual Resources: Rev. John H. Ritson, M. A., D. D., Wesleyan Methodist Church
W. First Address: Pres. Charles E. Flint, D. D., Methodist Episcopal
E. Second Address: Rev. Arthur T. Holden, B. A., Wesleyan Methodist Church